Edwards (J.) the Elder. In a 8vo

A Faithful

NARRATIVE

OF THE

Surprizing Work of GOD

IN THE

CONVERSION

OF

Many HUNDRED SOULS in *Northampton*, and the Neighbouring Towns and Villages of *New-Hampſhire* in *New-England*.

In a LETTER to the Rev^d Dr. BENJAMIN COLMAN of *Boſton*.

Written by the Reverend Mr. EDWARDS, Miniſter of *Northampton*, on *Nov.* 6. 1736.

And publiſhed,

With a Large PREFACE,

By Dr. WATTS *and Dr.* GUYSE.

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THE PREFACE.

THE Friendly Correſpondence which we maintain with our Brethren of *New-England*, gives us now and then the pleaſure of hearing ſome remarkable Inſtances of divine Grace in the Converſion of Sinners, and ſome eminent Examples of Piety in that *American* Part of the World. But never did we hear or read, ſince the firſt Ages of Chriſtianity, any Event of this kind ſo ſurprizing as the preſent Narrative hath ſet before us. The Reverend and Worthy Dr. *Colman* of *Boſton* had given us ſome ſhort Intimations of it in his Letters; and upon our Requeſt of a more large and particular Account, Mr. *Edwards*, the happy and ſucceſsful Miniſter of *Northampton*, which was one of the chief Scenes of theſe Wonders, drew up this Hiſtory in an Epiſtle to Dr. *Colman*.

There were ſome uſeful Sermons of the Venerable and Aged Mr. *William*

Williams publiſh'd lately in *New-England*, which were preached in that part of the Country during this Seaſon of the glorious Work of God in the Converſion of Men; to which Dr. *Colman* ſubjoin'd a moſt judicious and accurate Abridgement of this Epiſtle: And a little after, by Mr. *Edwards*'s Requeſt, he ſent the Original to our Hands, to be communicated to the World under our Care here in *London*.

We are abundantly ſatisfy'd of the Truth of this Narrative, not only from the pious Character of the Writer, but from the concurrent Teſtimony of many other Perſons in *New-England*; *for this Thing was not done in a Corner*. There is a ſpot of Ground, as we are here inform'd, wherein there are twelve or fourteen Towns and Villages, chiefly ſituate in *New-Hampſhire* near the Banks of the River of *Connecticut*, within the compaſs of thirty Miles, wherein it pleaſed God two years ago to diſplay his free and ſovereign Mercy in the Converſion of a great multitude of Souls in a ſhort ſpace of Time, turning them from a formal, cold and careleſs Profeſſion of Chriſtianity, to the lively Exerciſe of every Chriſtian Grace, and the powerful Practice of our holy Religion. The great God has ſeem'd to act over again the Miracle of *Gideon*'s Fleece, which

which was plentifully water'd with the Dew of Heaven, while the reſt of the Earth round about it was dry, and had no ſuch remarkable Bleſſing.

There has been a great and juſt Complaint for many Years among the Miniſters and Churches in *Old-England*, and in *New*, (except about the time of the late Earthquake there) that the Work of Converſion goes on very ſlowly, that the Spirit of God in his ſaving Influences is much withdrawn from the Miniſtrations of his Word, and there are few that receive the Report of the Goſpel, with any eminent Succeſs upon their Hearts. But as the Goſpel is the ſame divine Inſtrument of Grace ſtill, as ever it was in the Days of the Apoſtles, ſo our aſcended Saviour now and then takes a ſpecial Occaſion to manifeſt the Divinity of his Goſpel by a plentiful Effuſion of his Spirit where it is preached: then Sinners are turned into Saints in Numbers, and there is a new face of Things ſpread over a Town or a Country: *The Wilderneſs and the ſolitary Places are glad, the Deſert rejoices and bloſſoms as the Roſe*; and ſurely concerning this Inſtance we may add, that *they have ſeen the Glory of the Lord* there, *and the Excellency of our God*; they have *ſeen the Out-goings of God our King in his Sanctuary.*

Certainly it becomes us, who profeſs the Religion of *Chriſt*, to take notice of ſuch aſtoniſhing Exerciſes of his Power and Mercy, and give him the Glory which is due, when he begins to accompliſh any of his Promiſes concerning the latter Days: and it gives us further Encouragement to pray, and wait, and hope for the like diſplay of his Power in the midſt of us. *The hand of God is not ſhorten'd that it cannot ſave*, but we have reaſon to fear that *our Iniquities*, our Coldneſs in Religion, and the general Carnality of our Spirits, have raiſed a Wall of Separation between God and us: And we may add, the Pride and perverſe Humour of Infidelity, Degeneracy and Apoſtacy from the Chriſtian Faith, which have of late Years broken out amongſt us, ſeem to have provoked the Spirit of *Chriſt* to abſent himſelf much from our Nation. "Return, O Lord, and "viſit thy Churches, and revive thine own "Work in the midſt of us."

From ſuch bleſſed Inſtances of the Succeſs of the Goſpel, as appear in this Narrative, we may learn much of the way of the Spirit of God in his dealing with the Souls of Men, in order to convince Sinners, and reſtore them to his Favour and his Image by *Jeſus Chriſt* his Son. We acknowledge that ſome particular Appearances in the Work of Converſion among

mong Men may be occaſion'd by the Miniſtry which they ſit under, whether it be of a more or leſs evangelical Strain, whether it be more ſevere and affrighting, or more gentle and perſuaſive. But whereſoever God works with Power for Salvation upon the Minds of Men, there will be ſome diſcoveries of a Senſe of Sin, of the danger of the Wrath of God, of the All-ſufficiency of his Son *Jeſus* to relieve us under all our ſpiritual Wants and Diſtreſſes, and a hearty Conſent of Soul to receive him in the various Offices of Grace, wherein he is ſet forth in the holy Scriptures. And if our Readers had opportunity (as we have had) to peruſe ſeveral of the Sermons which were preached during this glorious Seaſon, we ſhould find that it is the common plain *Proteſtant* Doctrine of the Reformation, without ſtretching towards the *Antinomians* on the one ſide, or the *Arminians* on the other, that the Spirit of God has been pleaſed to honour with ſuch illuſtrious Succeſs.

We are taught alſo by this happy Event how eaſy it will be for our bleſſed Lord to make a full accompliſhment of all his Predictions concerning his Kingdom, and to ſpread his Dominion from Sea to Sea, thro' all the Nations of the Earth. We ſee how eaſy it is for him with one Turn of his Hand, with one Word of his Mouth,

to

to awaken whole Countries of ſtupid and ſleeping Sinners, and kindle divine Life in their Souls. The heavenly Influence ſhall run from door to door, filling the Hearts and Lips of every Inhabitant with importunate Inquiries, *What ſhall we do to be ſaved?* And *how ſhall we eſcape the Wrath to come?* And the Name of *Chriſt* the Saviour ſhall diffuſe itſelf like a rich and vital Perfume to multitudes that were ready to ſink and periſh under the painful Senſe of their own Guilt and Danger. Salvation ſhall ſpread thro' all the Tribes and Ranks of Mankind, as the Lightning from Heaven in a few Moments would communicate a living Flame thro' ten thouſand Lamps or Torches placed in a proper Situation and Neighbourhood. Thus *a Nation ſhall be born in a Day* when our Redeemer pleaſe, and his faithful and obedient Subjects ſhall become as numerous as the Spires of Graſs in a Meadow newly mown, and refreſh'd with the Showers of Heaven. But the Pleaſure of this agreeable Hint bears the Mind away from our Theme.

Let us return to the preſent Narrative. 'Tis worthy of our Obſervation, that this great and ſurpriſing Work does not ſeem to have taken its Riſe from any ſudden and diſtreſſing Calamity or publick Terror that might univerſally impreſs the Minds of a People; Here was no Storm,

no Earthquake, no Inundation of Water, no Deſolation by Fire, no Peſtilence or any other ſweeping Diſtemper, nor any cruel Invaſion by their *Indian* Neighbours, that might force the Inhabitants into a ſerious Thoughtfulneſs, and a religious Temper, by the Fears of approaching Death and Judgment. Such Scenes as theſe have ſometimes been made happily effectual to awaken *Sinners* in *Zion*, and the formal Profeſſor and the *Hypocrite* have been terrify'd with the Thoughts of divine Wrath breaking in upon them: *Who ſhall dwell with everlaſting Burnings?* But in the preſent Caſe the immediate hand of God in the Work of his Spirit appears much more evident, becauſe there is no ſuch awful and threat'ning Providence attending it.

It is worthy alſo of our further Notice, that when many prophane Sinners, and formal Profeſſors of Religion have been affrighted out of their preſent Careleſſneſs and Stupidity by ſome aſtoniſhing Terrors approaching them, thoſe religious Appearances have not been ſo durable, nor the real Change of Heart ſo thoroughly effected: Many of theſe ſort of ſudden Converts have dropt their religious Concerns in a great meaſure when their Fears of the threat'ning Calamity are vaniſh'd. But it is a bleſſed Confirmation of the Truth

of

of this preſent Work of Grace, that the Perſons who were divinely wrought upon in this Seaſon continue ſtill to profeſs ſerious Religion, and to practiſe it without returning to their former Follies.

It may not be amiſs in this place to take notice, that a very ſurprizing and threat'ning Providence has this laſt Year attended the People of *Northampton*, among whom this Work of divine Grace was ſo remarkable: Which Providence at firſt might have been conſtrued by the unthinking World to be a ſignal Token of God's Diſpleaſure againſt that Town, or a Judgment from Heaven upon the People; but ſoon afterwards, like *Paul*'s ſhaking the Viper off from his Hand, it diſcovered the aſtoniſhing Care and Goodneſs of God expreſs'd towards a Place where ſuch a multitude of his young Converts were aſſembled: Nor can we give a better Account of it than in the Language of this very Gentleman, the Reverend Mr. *Edwards*, Miniſter of that Town, who wrote the following Letter, which was publiſh'd in *New-England*.

Northampton, March 19th, 1737.

WE *in this Town were the laſt Lord's-Day the* Spectators, *and many of us the* Subjects, *of one of the moſt amazing Inſtances*

ſtances of divine Preſervation, that perhaps was ever known in the Land: Our Meeting-Houſe is old and decay'd, ſo that we have been for ſome time building a new one, which is yet unfiniſh'd: It has been obſerved of late, that the Houſe that we have hitherto met in has gradually ſpread at bottom, the Cells and Walls giving way, eſpecially in the Foreſide, by reaſon of the Weight of Timber at top, preſſing on the Braces that are inſerted into the Poſts and Beams of the Houſe. It has ſo done more than ordinarily this Spring; which ſeems to have been occaſion'd by the heaving of the Ground by the extream Froſts of the Winter paſt, and its now ſettling again on that ſide which is next the Sun, by the Thaws of the Spring: By this means the under-pinning has been conſiderably diſorder'd, which People were not ſenſible of, till the ends of the Joyſts which bore up the front Gallery, by the Walls giving way, were drawn off from the Girts on which they reſted; ſo that in the midſt of the publick Exerciſe in the Forenoon, ſoon after the beginning of Sermon, the whole Gallery full of People, with all the Seats and Timber, ſuddenly and without any Warning ſunk, and fell down, with moſt amazing noiſe, upon the Heads of thoſe that ſat under, to the aſtoniſhment of the Congregation, the Houſe being fill'd with dolorous Shrieking and Crying;

and

and nothing elſe was expected than to find many People dead, and daſhed to pieces.

The Gallery in falling ſeem'd to break and ſink firſt in the middle; ſo that thoſe who were upon it were thrown together in heaps before the front Door: But the whole was ſo ſudden, that many of them that fell knew nothing in the time of it what it was that had befallen them; and others in the Congregation knew not what it was that had happen'd with ſo great a Noiſe; many thought it had been an amazing Clap of Thunder: The falling Gallery ſeem'd to be broken all to pieces before it got down; ſo that ſome that fell with it, as well as thoſe that were under, were buried in the Ruins, and were found preſs'd under heavy Loads of Timber, and could do nothing to help themſelves.

But ſo myſteriouſly and wonderfully did it come to paſs, that every Life was preſerved; and tho' many were greatly bruiſed, and their Fleſh torn, yet there is not, as I can underſtand, one Bone broke, or ſo much as put out of Joint among them all: Some that were thought to be almoſt dead at firſt, are greatly recover'd; and but one young Woman ſeems yet to remain in dangerous Circumſtances, by an inward Hurt in her Breaſt: but of late there appears more Hope of her Recovery.

There is none can give any Account, or conceive by what Means it ſhould come to paſs, that People's Lives and Limbs ſhould

be

be thus preſerv'd, when ſo great a Multitude were thus imminently expoſed: It looked as tho' it was impoſſible it ſhould be otherwiſe, than that great Numbers ſhould inſtantly be cruſhed to death or daſhed in pieces: It ſeems unreaſonable to aſcribe it to any thing elſe, but the Care of Providence in diſpoſing the Motions of every Stick of Timber, and the preciſe Place of Safety where every one ſhould ſit and fall, when none were in any Capacity to take care for their own Preſervation. The Preſervation ſeems to be moſt wonderful, with reſpect to the Women and Children that were in the middle Ally, under the Gallery, where it came down firſt, and with greateſt Force, and where was nothing to break the Force of the falling Weight.

Such an Event may be a ſufficient Argument of a Divine Providence over the Lives of Men. We thought ourſelves called to ſet a-part a Day to be ſpent in the ſolemn Worſhip of God, to humble ourſelves under ſuch a Rebuke of God upon us in the time of publick Service in God's Houſe by ſo dangerous and ſurprizing an Accident; and to praiſe his Name for ſo wonderful, and as it were Miraculous a Preſervation; and the laſt Wedneſday *was kept by us to that End: And a Mercy in which the Hand of God is ſo remarkably evident,*

may be well worthy to affect the Hearts of all that hear it.

Thus far the Letter.

But it is time to conclude our *Preface*. If there ſhould be any thing found in this Narrative of the ſurprizing Converſion of ſuch Numbers of Souls, where the Sentiments or the Style of the Relater, or his Inferences from Matters of Fact, do not appear ſo agreeable to every Reader, we hope it will have no unhappy influence to diſcourage the Belief of this glorious Event. We muſt allow every Writer his own Way; and muſt allow him to chuſe what particular Inſtances he would ſelect, from the numerous Caſes which came before him. And tho' he might have choſen others perhaps, of more ſignificancy, in the eye of the World, than the *Woman* and the *Child*, whoſe Experiences he relates at large; yet 'tis evident he choſe that of the *Woman*, becauſe ſhe was dead, and ſhe is thereby uncapable of knowing any Honours or Reproaches on this Account. And as for the *Child*, thoſe who were preſent, and ſaw and heard ſuch a remarkable and laſting Change, on one ſo very young, muſt neceſſarily receive a ſtronger Impreſſion from it, and a more agreeable Surprize than

than the meer Narration of it can communicate to others at a diſtance. Childrens Language always loſes its ſtriking Beauties at ſecond-hand.

Upon the whole, whatever Defects any Reader may find, or imagine in this Narrative, we are well ſatisfy'd, that ſuch an eminent Work of God ought not to be conceal'd from the World: and as it was the Reverend Author's Opinion, ſo we declare it to be ours alſo, that 'tis very likely that this Account of ſuch an extraordinary and illuſtrious Appearance of divine Grace in the Converſion of Sinners, may, by the Bleſſing of God, have a happy Effect upon the Minds of Men, towards the Honour and Enlargement of the Kingdom of *Chriſt*, much more than any ſuppoſed Imperfection in this Repreſentation of it can do Injury.

May the worthy Writer of this Epiſtle, and all thoſe his Reverend Brethren in the Miniſtry, who have been honour'd in this excellent and important Service, go on to ſee their Labours crown'd with daily and perſevering Succeſs! May the numerous Subjects of this ſurprizing Work hold faſt what they have received, and increaſe in every Chriſtian Grace and Bleſſing! May a plentiful Effuſion of the bleſſed Spirit, alſo, deſcend on the *Britiſh* Iſles, and all their *American* Plan-

tations, to renew the Face of Religion there! And we intreat our Readers in both *Englands*, to join with us in our hearty Addreſſes to the Throne of Grace, that this wonderful Diſcovery of the hand of God in ſaving Sinners, may incourage our Faith and Hope of the Accompliſhment of all his Words of Grace, which are written in the Old Teſtament and in the New, concerning the large Extent of this Salvation in the Latter Days of the World. *Come Lord Jeſus, come quickly*, and ſpread thy Dominion thro' all the Ends of the Earth, *Amen*.

London, Oct. 12. 1737.

ISAAC WATTS.
JOHN GUYSE.

A Faithful

NARRATIVE

OF

The Surprizing Work of GOD in the Converſion of many Hundred Souls in *Northampton*, of *New-England*, &c.

In a LETTER to the Reverend Dr. COLMAN of *Boſton*, &c.

Reverend and Honoured Sir,

HAVING ſeen your *Letter* to my honoured Uncle *Williams* of *Hatfield* of *July* 20, wherein you inform him of the *Notice* that has been taken of the late *wonderful Work of God*, in this, and ſome other Towns in this *County*; by the Reverend Dr. *Watts* and Dr. *Guyſe* of *London*, and

the Congregation to which the laſt of theſe preached on a monthly Day of ſolemn Prayer; as alſo, of your deſire to be more perfectly acquainted with it, by ſome of us on the ſpot: and having been ſince informed by my Uncle *Williams*, that you deſire me to undertake it; I would now do it, in as *juſt and faithful a Manner* as in me lies.

The general Character of the People of New-Hampſhire.

The People of the *County*, in general, I ſuppoſe, are as *ſober*, and *orderly*, and good ſort of People, as in any Part of *New-England*; and I believe they have been preſerved the freeſt by far, of any Part of the Country, from *Error*, and variety of *Sects* and Opinions. Our being ſo far *within* the Land; at a diſtance from *Sea-ports*, and in a Corner of the Country, has doubtleſs been one *Reaſon* why we have not been ſo much corrupted with *Vice*, as moſt other Parts. But without queſtion, the *Religion*, and good Order of the *County*, and their Purity in *Doctrine*, has, under God, been very much owing to the great Abilities, and eminent Piety, of my venerable and honoured Grandfather *Stoddard*. I ſuppoſe we have been the freeſt of any Part of the Land from unhappy *Diviſions*, and *Quarrels* in our eccleſiaſtical and religious Affairs, till

till the late lamentable * *Springfield Contention.*

We being much ſeparated from other Parts of the Province, and having comparatively but little Intercourſe with them, have from the beginning, till now, always managed our Eccleſiaſtical Affairs within ourſelves; 'tis the Way in which the County, from its Infancy, has gone on, by the practical Agreement of all, and the Way in which our Peace and good Order has hitherto been maintained.

The Town of *Northampton* is of about 82 *Years* ſtanding, and has now about 200 *Families*; which moſtly dwell more *compactly* together than any Town of ſuch a Bigneſs in theſe Parts of the Country; which probably has been an Occaſion that both our *Corruptions* and *Reformations* have been, from time to time, the more *ſwiftly* propagated, from one to another, through the Town. Take the *Town* in general, and ſo far as I can judge, they are as *Rational* and *Underſtanding* a People as moſt I have been acquainted with: Many of them have been *noted* for Religion,

and of the Town of Northampton.

* The *Springfield* Contention relates to the Settlement of a Miniſter there, which occaſioned too warm Debates between ſome, both Paſtors and People, that were for it, and others that were againſt it, on account of their different Apprehenſions about his Principles, and about ſome Steps that were taken to procure his Ordination.

gion, and particularly, have been remarkable for their diſtinct *Knowledge* in things that relate to *Heart* Religion, and Chriſtian *Experience*, and their great *Regards* thereto.

The Miniſters of the Town, with their ſeaſons of Succeſs.

I am the *third Miniſter* that has been ſettled in the Town: The Rev. Mr. *Eleazar Mather*, who was the *firſt*, was ordained in *July* 1669. He was one whoſe Heart was *much* in his Work, abundant in *Labours* for the good of precious Souls; he had the high Eſteem and great Love of his People, and was bleſſed with no ſmall *Succeſs*. The Rev. Mr. *Stoddard*, who ſucceeded him, came firſt to the Town the *November* after his Death, but was not ordained till *September* 11. 1672, and died *Feb.* 11. 1728-9. So that he continued in the Work of the Miniſtry here, from his firſt coming to Town, near 60 Years. And as he was eminent and *renowned* for his Gifts and Grace; ſo he was bleſſed, from the beginning, with *extraordinary Succeſs* in his Miniſtry, in the Converſion of many Souls. He had *five Harveſts*, as he called them: The *firſt* was about 57 Years ago; the *ſecond* about 53 Years; the *third* about 40; the *fourth* about 24; the *fifth* and laſt about 18 Years ago. *Some* of theſe Times were much more remarkable than others, and the Ingathering of Souls more plentiful. Thoſe that were about 53, and 40,

and

and 24 Years ago, were much greater than either the *firſt* or the *laſt*: But in *each* of them, I have heard my *Grandfather* ſay, the *bigger* part of the *young* People in the Town, ſeemed to be mainly concerned for their eternal Salvation.

After the *laſt* of theſe, came a far more degenerate time, (at leaſt among the young People) I ſuppoſe, than ever before. Mr. *Stoddard*, indeed, had the Comfort before he died, of ſeeing a time where there were no ſmall Appearances of a divine Work amongſt ſome, and a conſiderable *Ingathering* of Souls, even after I was ſettled with him in the *Miniſtry*, which was about *two* Years before his Death; and I have reaſon to *bleſs* God for the great Advantage I had by it. In theſe *two* Years there were near *twenty* that Mr. *Stoddard* hoped to be ſavingly converted; but there was nothing of any *General Awakening*. The greater Part ſeemed to be at that Time very inſenſible of the Things of Religion, and engaged in other Cares and Purſuits. Juſt after my Grandfather's Death, it ſeemed to be a time of extraordinary *Dulneſs* in Religion: *Licentiouſneſs* for ſome Years greatly prevailed among the *Youth* of the Town; they were many of them very much addicted to *Night-Walking*, and frequenting the *Tavern*, and *lewd* Practices, wherein ſome by their Example

Their great Degeneracy of late.

ple exceedingly corrupted others. It was their Manner very frequently to get together, in Conventions of both *Sexes*, for Mirth and Jollity, which they called *Frolicks*; and they would often ſpend the greater part of the *Night* in them, without regard to any *Order* in the Families they belonged to: And indeed *Family-Government* did too much fail in the Town. It was become very cuſtomary with many of our young People to be *Indecent* in their Carriage at *Meeting*, which doubtleſs would not have prevailed to ſuch a Degree, had it not been that my *Grandfather*, through his *great Age*, (tho' he retained his *Powers* ſurprizingly to the *laſt*) was not ſo able to *obſerve* them. There had alſo long prevailed in the Town a Spirit of Contention between *two Parties*, into which they had for many Years been *divided*, by which was maintained a *Jealouſy* one of the other, and they were prepared to *oppoſe* one another in all publick Affairs.

A little Revival of Serioufneſs, 1729.

But in *two* or *three* Years after Mr. *Stoddard*'s Death, there began to be a ſenſible Amendment of theſe Evils; the *young People* ſhew'd more of a Diſpoſition to hearken to Counſel, and by degrees left off their *Frolicking*, and grew obſervably more *decent* in their Attendance on the publick Worſhip, and there were

were more that manifeſted a *religious Concern* than there uſed to be.

At the latter end of the Year 1733, there appeared a very unuſual flexibleneſs, and yielding to Advice, in our young People. It had been too long their manner to make the *Evening after the Sabbath* *, and after our publick *Lecture*, to be eſpecially the Times of their *Mirth*, and company-keeping. But a *Sermon* was now preached on the Sabbath before the *Lecture*, to ſhew the *Evil Tendency* of the Practice, and to perſuade them to reform it; and it was urged on *Heads* of *Families*, that it ſhould be a thing *agreed* upon among them, to govern their Families, and keep their Children at home, at theſe times; and withal it was more *privately* moved, that they ſhould meet together, the next Day, in their ſeveral Neighbourhoods to know each other's Minds: which was accordingly done, and the *Motion* complied with throughout the Town. But *Parents* found little, or no occaſion for the exerciſe of Government in the Caſe: the *young People* declared themſelves *convinced* by what they had heard from the *Pulpit*, and were willing of themſelves to comply with the Counſel that

Greater appearances of Good 1733.

* It muſt be noted, that it has never been our Manner to obſerve the *Evening* that *follows* the Sabbath, but that which *preceedes* it, as part of holy Time.

that had been given: and it was *immediately*, and, I ſuppoſe, almoſt *univerſally* complied with; and there was a thorough *Reformation* of theſe Diſorders thenceforward, which has continued ever ſince.

Preſently after this, there began to appear a *remarkable Religious Concern* at a little *Village*, belonging to the Congregation, call'd *Paſcommuck*, where a few Families were ſettled, at about *three Miles* Diſtance from the main Body of the Town. At this Place, a Number of Perſons ſeemed to be ſavingly wrought upon. In the *April* following, *Anno* 1734, there happen'd a very *ſudden and awful Death of a young Man* in the Bloom of his Youth; who, being violently ſeized with a *Pleuriſy*, and taken immediately very *delirious*, died in about *two Days*; which (together with what was preached publickly on that Occaſion) much *affected* many young People. This was followed with another Death of a young married *Woman*, who had been conſiderably *exerciſed* in Mind, about the Salvation of her *Soul*, before ſhe was ill, and was in great *Diſtreſs*, in the beginning of her Illneſs; but ſeemed to have *ſatisfying Evidences* of God's ſaving *Mercy* to her, before her Death; ſo that ſhe died very full of *Comfort*, in a moſt earneſt and moving Manner *warning* and *counſelling* others. This ſeem'd much to *contribute* to the

Two or three Deaths gave further Awakenings.

the ſolemnizing of the Spirits of many young Perſons; and there began evidently to appear more of a *religious Concern* on People's Minds.

In the *Fall* of the Year, I propoſed it to the *young People*, that they ſhould agree among themſelves to ſpend the *Evenings after Lectures* in *ſocial* Religion, and to that end divide themſelves into ſeveral Companies to meet in various parts of the Town; which was accordingly done, and thoſe *Meetings* have been ſince continued, and the *Example* imitated by *elder* People. This was follow'd with the Death of an *elderly* Perſon, which was attended with many *unuſual* Circumſtances, by which many were much moved and affected.

About this time began the great *Noiſe* that was in this Part of the Country, about *Arminianiſm*, which ſeemed to appear with a very *threatning* Aſpect upon the Intereſt of Religion here. The Friends of vital Piety trembled for fear of the Iſſue; but it ſeemed, contrary to their Fear, ſtrongly to be *over-ruled* for the promoting of Religion. Many who looked on themſelves as in a *Chriſtleſs* Condition ſeemed to be awaken'd by it, with fear that God was about to withdraw from the Land, and that we ſhould be given up to *Heterodoxy*, and corrupt Principles; and that then their *Opportunity* for obtaining Sal-

Arminian doctrines appearing.

vation would be paſt; and many who were brought a little to *doubt* about the *Truth* of the *Doctrines* they had hitherto been taught, ſeem'd to have a kind of a trembling *Fear* with their Doubts, leſt they ſhould be led into *By-paths*, to their eternal undoing: And they ſeem'd with much Concern and Engagedneſs of Mind to enquire what was indeed the Way in which they muſt come to be accepted with God. There were then ſome Things ſaid *publickly* on that Occaſion, concerning *Juſtification by Faith alone*.

but oppoſed; and the Effects of both.

Although great *Fault* was found with *meddling* with the *Controverſy* in the Pulpit, by ſuch a Perſon, and at that time, and tho' it was ridiculed by many *elſewhere*; yet it proved a Word ſpoken in ſeaſon here; and was moſt evidently attended with a very remarkable *Bleſſing* of Heaven to the Souls of the People in this Town. They received thence a general ſatisfaction with reſpect to the main thing in queſtion, which they had been in trembling doubts and concern about; and their Minds were engag'd the more earneſtly to ſeek that they might come to be accepted of God, and ſaved in the Way of the Goſpel, which had been made evident to them to be the true and only Way. And *then* it was, in the latter part of *December*, *that the Spirit*

Dec. 1734, *This great Work more eminently began.*

rit of God began extraordinarily to ſet in, and *wonderfully* to work amongſt us; and there were, very *ſuddenly*, one after another, five or ſix Perſons, who were, to all appearance, ſavingly converted, and ſome of them wrought upon in a very remarkable manner.

Particularly, I was ſurpriſed with the relation of a *young Woman*, who had been one of the greateſt Company-Keepers in the whole Town: When ſhe came to me, I had never heard that ſhe was become in any wiſe ſerious, but by the Converſation I then had with her, it appeared to me, that what ſhe gave an account of, was a glorious Work of God's infinite Power and ſovereign Grace; and that God had given her a *new* Heart, truly broken and ſanctified. I could not then doubt of it, and have ſeen much in my Acquaintance with her ſince to confirm it.

Tho' the Work was *glorious*, yet I was filled with concern about the *Effect* it might have upon others: I was ready to conclude (tho' too raſhly) that ſome would be *harden'd* by it, in careleſſneſs and looſeneſs of Life; and would take occaſion from it to open their Mouths, in *Reproaches* of Religion. But the *Event* was the *Reverſe*, to a wonderful degree; God made it, I ſuppoſe, the *greateſt occaſion of awakening* to others, of any thing that ever came to paſs in the Town. I have had abundant Opportunity to know the Effect

it had, by my private Converſation with many. The news of it ſeemed to be almoſt like a *flaſh of Lightning*, upon the Hearts of young People, all over the Town, and upon many others. Thoſe Perſons amongſt us, who uſed to be *fartheſt* from ſeriouſneſs, and that I moſt feared would make an ill Improvement of it, ſeemed greatly to be *awakened* with it; many went to talk with her, concerning what ſhe had met with; and what appeared in her ſeemed to be to the Satisfaction of all that did ſo.

A viſible univerſal change of Converſation.

Preſently upon this, a great and earneſt Concern about the great things of Religion, and the eternal World, became *univerſal* in all parts of the Town, and among Perſons of all Degrees, and all Ages; the Noiſe amongſt the *Dry Bones* waxed louder and louder: All other talk but about ſpiritual and eternal things, was ſoon thrown by; all the Converſation in all Companies, and upon all occaſions, was upon theſe things only, unleſs ſo much as was neceſſary for People carrying on their ordinary ſecular Buſineſs. Other Diſcourſe than of the things of Religion, would ſcarcely be tolerated in any Company. The Minds of People were wonderfully taken off from the *World*, it was treated amongſt us as a thing of very little Conſequence: They ſeem'd to follow their worldly Buſineſs, more as a part of their

their Duty, than from any Diſpoſition they had to it; the *Temptation* now ſeemed to lie on that hand, to *neglect* worldly Affairs too much, and to ſpend too much Time in the immediate Exerciſe of Religion: Which Thing was exceedingly miſrepreſented by Reports that were ſpread in diſtant Parts of the Land, as tho' the People here had wholly thrown by all worldly Buſineſs, and betook themſelves entirely to Reading, and Praying, and ſuch like religious Exerciſes.

But altho' People did not ordinarily neglect their worldly Buſineſs, yet there then was the Reverſe of what commonly is: *Religion* was with all ſorts the great Concern, and the *World* was a thing only by the Bye. The only thing in their view was to get the Kingdom of Heaven, and every one appeared preſſing into it: The Engagedneſs of their Hearts in this great Concern cou'd not *be hid*, it appear'd in their very *Countenances*. It then was a dreadful Thing amongſt us to lie out of Chriſt, in danger every day of dropping into Hell; and what Perſons minds were intent upon was to *eſcape for their Lives*, and to *fly from the Wrath to come*. All would eagerly lay hold of opportunities for their Souls; and were wont very often to meet together in private Houſes for religious Purpoſes: And ſuch Meetings when appointed were wont greatly to be thronged.

There was ſcarcely a ſingle Perſon in the Town, either old or young, that was left unconcerned about the great Things of the eternal World. Thoſe that were wont to be the vaineſt, and looſeſt, and thoſe that had been moſt diſpoſed to think and ſpeak ſlightly of vital and experimental Religion, were now generally ſubject to great awakenings. And the Work of *Converſion* was carried on in a moſt *aſtoniſhing* manner, and increaſed more and more; Souls did as it were come by Flocks to Jeſus Chriſt. From Day to Day, for many Months together, might be ſeen evident Inſtances of Sinners brought *out of Darkneſs into marvellous Light*, and delivered *out of an horrible Pit, and from the miry Clay, and ſet upon a Rock* with a *new Song of Praiſe to God in their mouths.*

In Spring 1735. the Town full of the preſence of God.

This Work of God, as it was carried on, and the Number of true Saints multiplied, ſoon made a glorious Alteration in the Town; ſo that in the Spring and Summer following, *Anno* 1735, the Town ſeemed to be full of the Preſence of God: It never was ſo full of *Love*, nor ſo full of *Joy*; and yet ſo full of Diſtreſs, as it was then. There were remarkable Tokens of God's Preſence in almoſt every Houſe. It was a time of Joy in *Families* on the account of Salvation's being brought unto them;

them; *Parents* rejoicing over their Children as new born, and *Huſbands* over their Wives, and *Wives* over their Huſbands. *The goings of God* were then *ſeen in his Sanctuary*, God's *Day* was a *delight*, and his *Tabernacles* were *amiable*. Our publick *Aſſemblies* were then beautiful; the Congregation was *alive* in God's Service, every one earneſtly intent on the Publick Worſhip, every *Hearer* eager to drink in the Words of the *Miniſter* as they came from his Mouth; the Aſſembly in general were, from time to time, *in Tears* while the Word was preached; *ſome* weeping with Sorrow and Diſtreſs, *others* with Joy and Love, *others* with Pity and Concern for the Souls of their Neighbours.

Our publick *Praiſes* were then greatly enliven'd; God was then ſerved in our *Pſalmody*, in ſome meaſure, in the *Beauty of Holineſs*. It has been obſervable, that there has been ſcarce *any part* of Divine Worſhip, wherein good Men amongſt us have had *Grace ſo drawn forth*, and their Hearts *ſo lifted up* in the Ways of God, as *in ſinging* his Praiſes: Our Congregation excell'd all that ever I knew in the *external* Part of the Duty before, the Men generally carrying regularly, and well, *three Parts of Muſick*, and the *Women* a Part by themſelves: But now they were evidently wont to ſing with *unuſual Elevation*

vation of Heart and Voice, which made the Duty pleaſant indeed.

In all *Companies*, on *other* Days, on whatever *Occaſions* Perſons met together, *Chriſt* was to be heard of, and ſeen in the midſt of them. Our *young People*, when they met, were wont to ſpend the Time in talking of the *Excellency* and dying *Love* of *JESUS CHRIST*, the Glorioufneſs of the way of *Salvation*, the wonderful, free, and ſovereign *Grace* of God, his glorious Work in the *Converſion* of a Soul, the *Truth* and Certainty of the great Things of God's Word, the Sweetneſs of the Views of his *Perfections*, *&c.* And even at *Weddings*, which formerly were meerly occaſions of Mirth and Jollity, there was now no Diſcourſe of any thing but the things of Religion, and no appearance of any but *ſpiritual Mirth.*

Perſons before converted greatly edify'd.

Thoſe amongſt us that had been *formerly converted*, were greatly enliven'd and renewed with freſh and extraordinary Incomes of the Spirit of God; tho' ſome much more than others, *according to the meaſure of the Gift of Chriſt:* Many that before had laboured under *Difficulties* about their own State, had now their *Doubts* removed by more ſatisfying Experience, and more clear Diſcoveries of God's Love.

When

When this Work of God firſt appeared, and was ſo extraordinarily carried on amongſt *us* in the Winter, *others* round about us, ſeemed not to know *what* to make of it; and there were many that ſcoffed at and ridiculed it; and ſome compared what we called Converſion, to certain *Diſtempers*. But it was very obſervable of many, that occaſionally came amongſt us from abroad, with diſregardful Hearts, that what they *ſaw* here *cured* them of ſuch a Temper of Mind: *Strangers* were generally ſurprized to find Things ſo much *beyond* what they had heard, and were wont to tell others that the State of the Town could not be conceiv'd of by thoſe that had not ſeen it. The Notice that was taken of it by the People that came to Town on occaſion of the *Court*, that ſat here in the beginning of *March*, was very obſervable. And thoſe that came from the Neighbourhood to our publick *Lectures*, were for the moſt part remarkably affected. Many that came to Town, on one occaſion or other, had their Conſciences ſmitten, and awakened, and went home with wounded Hearts, and with thoſe Impreſſions that never wore off till they had hopefully a ſaving Iſſue; and thoſe that before had ſerious Thoughts, had their

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their Awakenings and Convictions greatly increaſed. And there were many Inſtances of Perſons that came from abroad, on Viſits, or on Buſineſs, that had not been long here before to all Appearance they were ſavingly wrought upon, and partook of that Shower of divine Bleſſing that God rained down here, and went home Rejoicing; till at length the *ſame Work* began evidently to appear and prevail in ſeveral other Towns in the *County*.

The work went thro' ſeveral neighbouring Towns.

In the Month of *March*, the People in *South-Hadley* began to be ſeized with deep Concern about the Things of Religion; which very ſoon became univerſal: And the Work of God has been very wonderful *there*; not much, if any thing, ſhort of what it has been here, in proportion to the bigneſs of the Place. About the ſame Time it began to break forth in the Weſt part of *Suffield*, (where it has alſo been very great) and it ſoon ſpread into all parts of the Town. It next appeared at *Sunderland*, and ſoon overſpread the Town; and I believe was, for a Seaſon, not leſs remarkable than it was here. About the ſame time, it began to appear in a part of *Deerfield*, called *Green-River*, and afterwards fill'd the Town, and there has been a *glorious* Work there: It began alſo to be manifeſt, in the South part of *Hatfield*, in a place

a place called the *Hill*, and after that the *whole Town*, in the ſecond Week in *April*, ſeemed to be ſeized, as it were at once, with Concern about the Things of Religion; and the Work of God has been *great* there. There has been alſo a very general Awakening at *Weſt-Springfield*, and *Long-Meadow*; and in *Enfield*, there was for a time a pretty general Concern amongſt ſome that before had been very looſe Perſons. About the ſame time that this appeared at *Enfield*, the Reverend Mr. *Bull* of *Weſtfield* informed me, that there had been a great Alteration there, and that more had been done in *one Week* there than in *ſeven Years* before. Something of this Work likewiſe appeared in the firſt Precinct in *Springfield*, principally in the *North* and *South* Extremes of the *Pariſh*. And in *Hadley* old Town, there gradually appear'd ſo much of a Work of God on Souls, as at another time would have been thought worthy of much Notice. For a *ſhort* time there was alſo a very great and general Concern, of the like nature, at *Northfield*. And wherever this Concern appeared, it ſeemed not to be *in vain:* But in every place God brought ſaving Bleſſings with him, and *his* Word attended with his *Spirit* (as we have all reaſon to think) return'd *not void*. It might well be ſaid at that time in all Parts of the County, *Who are theſe that fly as a Cloud, and as Doves to their Windows?*

As

As what *other* Towns heard of and found in this, was a great means of awakening *them*; ſo *our* hearing of ſuch a ſwift, and extraordinary Propagation, and Extent of this Work, did doubtleſs for a time ſerve to uphold the Work amongſt us. The continual News kept alive the talk of Religion, and did greatly quicken and rejoice the Hearts of God's People, and much awaken'd thoſe that looked on themſelves as ſtill *left behind*, and made them the more earneſt that they alſo might *ſhare* in the great Bleſſing that others had obtained.

This remarkable *pouring out of the Spirit of God*, which thus extended from one end to the other of this *County*, was not confin'd to it, but many Places in *Connecticut* have partook in the ſame Mercy: As for inſtance, the *firſt Pariſh in Windſor*, under the paſtoral Care of the Rev. Mr. *Marſh*, was thus bleſt about the ſame time, as we in *Northampton*, while we had *no Knowledge* of each other's Circumſtances: There has been a very great Ingathering of Souls to *Chriſt* in that Place, and ſomething conſiderable of the ſame Work began afterwards in *Eaſt-Windſor*, my honoured *Father*'s Pariſh, which has *in times paſt* been a Place favoured with Mercies of this nature, *above any* on this weſtern ſide of *New-England*, excepting *Northampton*; there having been *four*, or *five* Seaſons of the *pouring out of the Spirit* to the *general* awakening

ening of the People there, ſince my *Father*'s Settlement amongſt them.

There was alſo the *laſt* Spring and Summer a wonderful Work of God carried on at *Coventry*, under the Miniſtry of the Reverend Mr. *Meacham:* I had opportunity to converſe with ſome of *Coventry* People, who gave me a very remarkable Account of the ſurprizing *Change* that appear'd in the moſt rude and vicious Perſons there. The like was alſo very great at the ſame time in a Part of *Lebanon*, called the *Crank*, where the Reverend Mr. *Wheelock*, a young Gentleman, is lately ſettled: And there has been much of the ſame at *Durham*, under the Miniſtry of the Reverend Mr. *Chauncey*; and to appearance no ſmall Ingathering of Souls there. And likewiſe amongſt many of the young People in the firſt Precinct in *Stratford*, under the Miniſtry of the Reverend Mr. *Gould*; where the Work was much promoted by the remarkable Converſion of of a young *Woman* that had been a great Company-Keeper, as it was here.

Something of this Work appeared in ſeveral other *Towns* in thoſe Parts, as I was informed when I was there, the laſt *Fall*. And we have ſince been acquainted with ſomething very remarkable of this nature at another Pariſh in *Stratford* call'd *Ripton*, under the Paſtoral Care of the Reverend Mr. *Mills*. And there was a conſiderable Revival of Religion laſt Summer at *New-*

Haven old Town, as I was once and again informed by the Reverend Mr. *Noyes* the Miniſter there, and by others: And by a Letter which I very lately receiv'd from Mr. *Noyes*, and alſo by Information we have had otherwiſe. This flouriſhing of Religion ſtill continues, and has lately much increaſed: Mr. *Noyes* writes, that *many this Summer have been added to the Church*, and particularly mentions ſeveral young Perſons that belong to the principal Families of that Town.

There has been a degree of the ſame Work at a Part of *Guilford*; and very conſiderable at *Mansfield*, under the Miniſtry of the Reverend Mr. *Eleazar Williams*; and an unuſual religious Concern at *Tolland*; and ſomething of it at *Hebron*, and *Bolton*. There was alſo no ſmall Effuſion of the Spirit of God in the North Pariſh in *Preſton*, in the eaſtern Part of *Connecticut*, which I was informed of, and ſaw ſomething of it, when I was the laſt *Autumn* at the Houſe, and in the Congregation of the Reverend Mr. *Lord*, the Miniſter there; who, with the Reverend Mr. *Owen* of *Groton*, came up hither in *May*, the laſt Year, on purpoſe to ſee the Work of God here; and having heard various and contradictory Accounts of it, were careful when they were here to inform, and ſatisfy themſelves; and to that end particularly converſed with many of our People; which they declared to be entirely

to

to their Satisfaction; and that the *one half had not been told them*, nor could be told them. Mr. *Lord* told me that, when he got home, he informed his Congregation of what he had ſeen, and that they were greatly affected with it, and that it proved the beginning of the ſame Work amongſt them, which prevailed till there was a *general* Awakening, and many Inſtances of Perſons, who ſeemed to be remarkably converted. I alſo have lately heard that there has been ſomething of the ſame Work at *Woodbury*.

But this Shower of divine Bleſſing has been yet more *extenſive:* There was no ſmall Degree of it in ſome parts of the *Jerſeys*; as I was inform'd when I was at *New-York*, (in a long Journey I took at that time of the Year for my Health) by ſome People of the *Jerſeys*, whom I ſaw: Eſpecially the Reverend Mr. *William Tennent*, a Miniſter, who ſeemed to have ſuch Things much at heart, told me of a very great awakening of many in a Place called the *Mountains*, under the Miniſtry of one Mr. *Croſs*; and of a very conſiderable Revival of Religion in another Place under the Miniſtry of his Brother the Reverend Mr. *Gilbert Tennent*; and alſo at another Place, under the Miniſtry of a very pious young Gentleman, a *Dutch Miniſter*, whoſe Name as I remember was *Freelinghouſa*.

The Special Character of this awakening Work.

This ſeems to have been a very *extraordinary* Diſpenſation of Providence: God has in many Reſpects gone out of, and much beyond his uſual, and *ordinary Way*. The Work in this Town, and ſome others about us, has been extraordinary

1. *Univerſal.* on account of the *Univerſality* of it, affecting all Sorts, ſober and vicious, high and low, rich and poor, wiſe and unwiſe; it reach'd the moſt conſiderable Families and Perſons, to all appearance, as much as others. In former ſtirrings of this nature, the Bulk of the *young* People have been greatly affected; but *old* Men, and *little Children* have been ſo now. Many of the *laſt* have of their own accord, formed themſelves into *religious Societies*, in different Parts of the Town: A looſe careleſs Perſon could ſcarcely find a Companion in the whole Neighbourhood; and if there was *any one* that ſeemed to remain ſenſeleſs or unconcerned, it would be ſpoken of as a *ſtrange* Thing.

2. *Efficacious and ſaving.* This Diſpenſation has alſo appeared very extraordinary in the *Numbers* of thoſe, on whom we have reaſon to hope it has had a ſaving Effect: We have about ſix hundred and twenty *Communicants*, which include almoſt all our adult Perſons. The Church was very *large* before; but Perſons never

never *thronged* into it, as they did in the late extraordinary Time. ----- Our *Sacraments* are eight Weeks aſunder, and I received into our Communion about an *hundred* before one Sacrament, and *four-ſcore* of them at one time, whoſe Appearance when they preſented themſelves together to make an open explicit *Profeſſion* of Chriſtianity, was very affecting to the Congregation: ----- I took in near ſixty before the next Sacrament-Day: And I had very ſufficient Evidence of the Converſion of their Souls, thro' divine Grace, tho' it is not the Cuſtom here, as it is in many other Churches in this Country, to make a credible Relation of their inward Experiences the ground of Admiſſion to the Lord's Supper.

I am far from pretending to be able to determine how many have lately been the Subjects of ſuch Mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of this nature, I hope that more than 300 Souls were ſavingly brought home to *Chriſt* in this Town, in the ſpace of half a Year, (how many more I don't gueſs) and about the ſame Number of Males as Females; which, by what I have heard Mr. *Stoddard* ſay, was far from what has been uſual in Years paſt, for he obſerved that in his Time, many more Women were converted than Men. Thoſe of our young People, that

are on other accounts moſt likely and conſiderable, are moſtly, as I hope, truly Pious, and leading Perſons in the way of Religion. Thoſe that were formerly looſer young Perſons, are generally, to all Appearance, become true Lovers of God and *Chriſt*, and ſpiritual in their Diſpoſitions. And I hope that by far the greater Part of Perſons in this Town, above 16 years of Age, are ſuch as have the ſaving knowledge of *Jeſus Chriſt*; and ſo by what I heard I ſuppoſe it is in ſome other Places, particularly at *Sunderland* and *South-Hadley*.

3. *Among Perſons very young, and others elderly.*

This has alſo appeared to be a very extraordinary Diſpenſation, in that the Spirit of God has ſo much extended not only his *awakening*, but *regenerating* Influences, both to *elderly* Perſons, and alſo thoſe that are *very young*. It has been a thing heretofore rarely to be heard of, that *any* were converted paſt middle Age; but now we have the ſame Ground to think, that *many ſuch* have in this time been ſavingly changed, as that *others* have been ſo in more early Years. I ſuppoſe there were upwards of *fifty* Perſons in this Town above 40 years of Age; and more than *twenty* of them above 50, and about *ten* of them above 60, and *two* of them above 70 years of Age.

It

It has heretofore been looked on as a ſtrange Thing, when any have ſeemed to be ſavingly wrought upon, and remarkably changed in their Childhood; but now, I ſuppoſe, near *thirty* were to Appearance ſo wrought upon between 10 and 14 years of Age, and *two* between 9 and 10, and *one* of about 4 years of Age; and becauſe I ſuppoſe this laſt will be moſt difficultly believed, I will hereafter give a particular Account of it. The Influences of God's Spirit have alſo been very remarkable on Children in ſome other Places, particularly at *Sunderland* and *South-Hadley*, and the Weſt part of *Suffield*. There are ſeveral Families in this Town that are all hopefully pious; yea, there are ſeveral numerous Families, in which, I think, we have reaſon to hope that all the Children are truly Godly, and moſt of them lately become ſo: And there are very few Houſes in the whole Town, into which Salvation has not lately come, in one or more inſtances. There are ſeveral Negroes, that from what was ſeen in them then, and what is diſcernible in them ſince, appear to have been truly born again in the late remarkable Seaſon.

4. *Speedy in its Progreſs.*

God has alſo ſeemed to have gone out of his uſual way in the *Quickneſs* of his Work, and the ſwift Progreſs his Spirit has made in his Operations on

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the Hearts of many: 'Tis wonderful that Perſons ſhould be ſo ſuddenly, and yet ſo greatly changed: Many have been taken from a looſe and careleſs way of Living, and ſeized with ſtrong Convictions of their Guilt and Miſery, and in a very little time old Things have paſſed away, and all Things have become new with them.

5. *Remarkable in the Degree of it.*

God's Work has alſo appeared very extraordinary, in the *Degrees* of the Influences of his Spirit, both in the Degree of *Awakening* and *Conviction*, and alſo in the Degree of *ſaving Light*, and *Love*, and *Joy*, that many have experienced. It has alſo been very extraordinary in the *Extent* of it, and its being ſo ſwiftly propagated from Town to Town. In former Times of the pouring out of the Spirit of God on this Town, tho' in ſome of them it was very remarkable, yet it reached no farther than this Town, the neighbouring Towns all round continued unmoved.

The Work of God's Spirit ſeemed to be at its greateſt Height in this Town, in the former part of the *Spring*, in *March* and *April*; at which time God's Work in the Converſion of Souls was carried on amongſt us in ſo wonderful a manner, that ſo far as I, by looking back, can judge from the particular Acquaintance I have had with Souls in this Work, it appears

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to me probable, to have been at the Rate, at leaſt, of four Perſons in a Day, or near thirty in a Week, take one with another, for five or ſix Weeks together: When God in ſo remarkable a manner took the Work into his own Hands, there was as much done in a Day or two, as at ordinary Times, with all Endeavours that Men can uſe, and with ſuch a Bleſſing as we commonly have, is done in a Year. *one with another* 30 *in a Week.*

I am very ſenſible how apt many would be, if they ſhould ſee the Account I have here given, preſently to think with themſelves that I am very fond of making a great many Converts, and of magnifying and aggrandizing the matter; and to think that, for want of Judgment, I take every religious Pang, and enthuſiaſtick Conceit, for ſaving Converſion; and I don't much wonder if they ſhould be apt to think ſo: And for this reaſon I have forborn to publiſh an Account of this great Work of God, tho' I have often been put upon it; but having now as I thought a ſpecial Call to give an account of it, upon mature Conſideration I thought it might not be beſide my Duty to declare this amazing Work, as it appeared to me, to be indeed Divine, and to conceal no part of the Glory of it, leaving it with God to take care of the Credit of his own Work, and running the venture of any cenſorious Thoughts,

Thoughts, which might be entertain'd of me to my diſadvantage: But that diſtant Perſons may be under as great Advantage as may be, to judge for themſelves of this Matter, I would be a little more large, and particular.

The various Manner of the Operations of ſaving Grace, and their Effects.

I therefore proceed to give an Account of the *manner* of Perſons being wrought upon; and here there is a *vaſt Variety*, perhaps as manifold as the Subjects of the Operation; but yet in many Things there is a *great Analogy* in all.

1. *Awakened Conſciences.*

Perſons are firſt awakened with a Senſe of their miſerable Condition by Nature, the Danger they are in of periſhing eternally, and that it is of great Importance to them that they ſpeedily eſcape, and get into a better State. Thoſe that before were ſecure and ſenſeleſs, are made ſenſible how much they were in the way to ruin in their former Courſes. *Some* are more ſuddenly ſeized with Convictions; it may be, by the News of others Converſion, or ſomething they hear in publick, or in private Conference, their Conſciences are ſuddenly ſmitten, as if their Hearts were pierc'd through with a Dart: *Others* have Awakenings that come upon them more gradually, they begin at firſt to be ſomething more thoughtful and conſiderate, ſo as to come

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to a Concluſion in their Minds, that 'tis their beſt and wiſeſt way to delay no longer, but to improve the preſent Opportunity; and have accordingly ſet themſelves ſeriouſly to meditate on thoſe Things that have the moſt awakening Tendency, on purpoſe to obtain *Convictions*; and ſo their Awakenings have increaſed, till a Senſe of their Miſery, by God's Spirit ſetting in therewith, has had faſt hold of them. *Others* that, before this wonderful time, had been ſomething religious and concern'd for their Salvation, have been awaken'd in a new manner, and made ſenſible that their ſlack and dull way of ſeeking was never like to attain their Purpoſe, and ſo have been rouſed up to a greater Violence for the Kingdom of Heaven.

With two Effects thereof.

Theſe Awakenings when they have firſt ſeized on Perſons have had two Effects: 1.) One was, that they have brought them immediately to quit their ſinful Practices, and the looſer ſort have been brought to forſake and dread their former Vices and Evtravagancies. When once the Spirit of God began to be ſo wonderfully poured out in a general way thro' the Town, People had ſoon done with their old Quarrels, Backbitings, and intermeddling with other Men's Matters; the Tavern was ſoon left empty, and Perſons kept very much at home; none went abroad

abroad unleſs on neceſſary Buſineſs, or on ſome religious Account, and every Day ſeemed in many reſpects like a Sabbath-Day. And the *other* Effect was, that it put them on earneſt Application to the means of Salvation, Reading, Prayer, Meditation, the Ordinances of God's Houſe, and private Conference; their Cry was, *What ſhall we do to be ſaved?* The place of Reſort was now altered, it was no longer the Tavern, but the Miniſter's Houſe; that was thronged far more than ever the Tavern had been wont to be.

2.) 2. *Fear and trouble various in Degree.*

There is a very great variety, as to the Degree of Fear and Trouble that Perſons are exerciſed with, before they obtain any comfortable Evidences of Pardon and Acceptance with God: ſome are from the beginning carried on with abundantly more Encouragement and Hope than others: ſome have had *ten* times leſs trouble of Mind than others, in whom yet the Iſſue ſeems to be the ſame. Some have had ſuch a Senſe of the Diſpleaſure of God, and the great Danger they were in of Damnation, that they could not ſleep at Nights; and many have ſaid that when they have laid down, the Thoughts of ſleeping in ſuch a Condition have been frightful to them, and they have ſcarcely been free from Terror while they have been aſleep, and they have

have awaked with Fear, Heavineſs, and Diſtreſs ſtill abiding on their Spirits. It has been very common, that the deep and fixed Concern that has been on Perſons Minds, has had a painful Influence on their Bodies, and given Diſturbance to animal Nature.

The awful Apprehenſions Perſons have had of their Miſery, have for the moſt part been increaſing, the nearer they have approached to Deliverance; tho' they often paſs through many Changes, and Alterations in the Frame, and Circumſtances of their Minds: Sometimes they think themſelves wholly ſenſeleſs, and fear that the Spirit of God has left them, and that they are given up to judicial Hardneſs; yet they appear very deeply exerciſed about that Fear, and are in great earneſt to obtain *Convictions* again.

Together with thoſe Fears, and that Exerciſe of Mind which is rational, and which they have juſt ground for, they have often ſuffer'd many needleſs Diſtreſſes of Thought, in which *Satan* probably has a great hand, to entangle them, and block up their way; and ſometimes the Diſtemper of Melancholy has been evidently mixed; of which when it happens the Tempter ſeems to make great advantage, and puts an unhappy Bar in the way of any good Effect: One knows not how to deal with ſuch Perſons, they turn every Thing that is ſaid to them the wrong way, and moſt to their own Diſad-

vantage: And there is nothing that the Devil ſeems to make ſo great a handle of, as a melancholy Humour, unleſs it be the real Corruption of the Heart.

Leſs of melancholy mixtures than uſual in former Awakenings.

But it has been very remarkable, that there has been far leſs of this Mixture in this time of extraordinary Bleſſing, than there was wont to be in Perſons under awakenings at other Times; for it is evident that many that before had been exceedingly involved in ſuch Difficulties, ſeem'd now ſtrangely to be ſet at liberty: Some Perſons that had before, for a long time, been exceedingly entangled with peculiar Temptations, of one ſort or other, and unprofitable and hurtful Diſtreſſes, were ſoon helped over former Stumbling-Blocks, that hinder'd any Progreſs towards ſaving Good; and Convictions have wrought more kindly, and they have been ſucceſsfully carried on in the way to Life. And thus *Satan* ſeemed to be reſtrain'd, till towards the latter end of this wonderful Time, when God's Spirit was about to withdraw,

Many times Perſons under great Awakenings were concerned, becauſe they thought they were not awaken'd, but miſerable, hard-hearted, ſenſeleſs, ſottiſh Creatures ſtill, and ſleeping upon the brink of Hell: The ſenſe of the Need they have

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to be awakened, and of their comparative Hardneſs, grows upon them with their Awakenings; ſo that they ſeem to themſelves to be very *ſenſeleſs*, when indeed moſt *ſenſible*. There have been ſome Inſtances of Perſons that have had as great a Senſe of their Danger and Miſery, as their Natures could well ſubſiſt under, ſo that a little more would probably have deſtroy'd them; and yet they have expreſt themſelves much amazed at their own Inſenſibility and Sottiſhneſs, in ſuch an extraordinary Time as it then was.

Perſons are ſometimes brought to the Borders of Deſpair, and it looks as black as Midnight to them a little before the Day dawns in their Souls; ſome few Inſtances there have been of Perſons, who have had ſuch a Senſe of God's Wrath for Sin, that they have been overborn, and made to cry out under an aſtoniſhing Senſe of their Guilt, wondering that God ſuffers ſuch guilty Wretches to live upon Earth, and that he doth not immediately ſend them to Hell; and ſometimes their Guilt does ſo glare them in the Face, that they are in exceeding Terror for fear that God will inſtantly do it; but more commonly the Diſtreſſes under legal Awakenings have not been to ſuch a Degree. In ſome theſe Terrors don't ſeem to be ſo ſharp, when near Comfort, as before; their Convictions have not ſeemed to work ſo much

that way, but they ſeem to be led further down into their own Hearts, to a further Senſe of their own univerſal Depravity, and Deadneſs in Sin.

3. *Diſcovery of Corruptions.*

The Corruption of the Heart has diſcovered itſelf in various Exerciſes, in the time of legal Convictions; ſometimes it appears in a great Struggle, like ſomething rouſed by an Enemy, and *Satan* the old Inhabitant ſeems to exert himſelf, like a Serpent diſturbed and enraged. Many in ſuch Circumſtances, have felt a great Spirit of Envy, towards the Godly, eſpecially towards thoſe that are thought to have been lately converted, and moſt of all towards Acquaintance and Companions, *when they* are thought to be converted: Indeed ſome have felt many Heart-riſings againſt God, and murmurings at his ways of dealing with Mankind, and his Dealings with themſelves in particular. It has been much inſiſted on, both in publick and private, that Perſons ſhould have the utmoſt dread of ſuch envious Thoughts, which if allowed tend exceedingly to quench the Spirit of God, if not to provoke him finally to forſake them. And when ſuch a Spirit has much prevailed, and Perſons have not ſo earneſtly ſtrove againſt it as they ought to have done, it has ſeem'd to be exceedingly to the hindrance of the Good of their Souls:

Souls: But in ſome other Inſtances, where Perſons have been much terrified at the Sight of ſuch Wickedneſs in their Hearts, God has brought Good to them out of Evil; and made it a Means of convincing them of their own deſperate Sinfulneſs, and bringing them off from all Self-confidence.

The drift of the Spirit of God in his *legal* ſtrivings with Perſons, has ſeem'd moſt evidently to be, to make way for, and to bring to, a Conviction of their abſolute Dependence on his ſovereign Power and Grace, and univerſal Neceſſity of a Mediator, by leading them more and more to a Senſe of their exceeding Wickedneſs, and Guiltineſs in his ſight; the Pollution, and Inſufficiency of their own Righteouſneſs, that they can in no wiſe help themſelves, and that God would be wholly juſt and righteous in rejecting them, and all that they do, and in caſting them off for ever: Tho' there be a vaſt variety, as to the manner, and diſtinctneſs of Perſons Convictions of theſe things.

As they are gradually more and convinced of the Corruption and Wickedneſs of their Hearts, they ſeem to themſelves to grow worſe and worſe, harder and blinder, and more deſperately wicked, inſtead of growing better: They are ready to be diſcouraged by it, and oftentimes never think themſelves ſo *far off* from Good, as when they are *neareſt*. Under the Senſe which

the Spirit of God gives them of their Sinfulneſs, they often think that they differ from all others; their Hearts are ready to ſink with the thought, that they are the worſt of all, and that none ever obtained Mercy that were ſo wicked as they.

When Awakenings *firſt begin*, their Conſciences are commonly moſt exerciſed about their outward vicious Courſe, or other Acts of Sin; but *afterwards*, are much more burdened with a ſenſe of Heart-ſins, the dreadful Corruption of their Nature, their Enmity againſt God, the Pride of their Hearts, their Unbelief, their Rejection of Chriſt, the Stubbornneſs and Obſtinacy of their Wills; and the like. In many, God makes much uſe of their own Experience, in the courſe of their Awakenings and Endeavours after ſaving Good, to convince them of their own vile Emptineſs and univerſal Depravity.

4. *Attempts for Peace by meer reformation &c.*

Very often under firſt Awakenings, when they are brought to reflect on the Sin of their paſt Lives, and have ſomething of a terrifying ſenſe of God's Anger, they ſet themſelves to walk more ſtrictly, and confeſs their Sins, and perform many religious Duties, with a ſecret Hope of appeaſing God's Anger and making up for the Sins they have committed: and oftentimes, at firſt ſetting out, their Affections are moved, and

and they are full of Tears, in their Confeſſions and Prayers, which they are ready to make very much of, as tho' they were ſome Atonement, and had Power to move correſpondent Affections in God too: and hence they are for a while big with Expectation of what God will do for them; and conceive that they grow better apace, and ſhall ſoon be thoroughly converted. But theſe Affections are but ſhort-lived, they quickly find that they fail, and then they think themſelves to be grown worſe again; they don't find ſuch a Proſpect of being ſoon converted as they thought; inſtead of being *nearer*, they ſeem to be *farther off*; their Hearts they think are grown harder, and by this means their fears of periſhing greatly increaſe. But tho' they are diſappointed, they renew their Attempts again and again; and ſtill as their Attempts are multiplied, ſo are their Diſappointments; all fails, they ſee no token of having inclin'd God's Heart to them, they don't ſee that he hears their Prayers at all, as they expected he would; and ſometimes there have been great Temptations ariſing hence to leave off ſeeking, and to yield up the Caſe. But as they are ſtill more terrify'd with Fears of periſhing, and their former Hopes of prevailing on God to be merciful to them in a great meaſure fail, ſometimes their religious Affections have turn'd into Heart-riſings againſt God, becauſe that he won't pity them, and ſeems

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to have little regard to their Diſtreſs and piteous Cries, and to all the Pains they take: They think of the Mercy that God has ſhown to others, how ſoon, and how eaſily others have obtained Comfort, and thoſe too that were worſe than they, and have not labour'd ſo much as they have done, and ſometimes they have had even dreadful blaſphemous Thoughts, in theſe Circumſtances.

5. *Fears of the unpardonable Sin.*

But when they reflect on theſe wicked Workings of Heart againſt God, if their Convictions are continued, and the Spirit of God is not provoked utterly to forſake them, they have more diſtreſſing Apprehenſions of the Anger of God *towards thoſe*, whoſe Hearts work after ſuch a ſinful manner *about him*; and it may be have great Fears that they have committed the unpardonable Sin, or that God will ſurely never ſhew Mercy to them that are ſuch Vipers; and are often tempted to leave off in deſpair.

6. *Doubts whether they are fit to come to* Chriſt.

But then perhaps by ſomething they read or hear of the infinite Mercy of God, and All-ſufficiency of *Chriſt* for the chief of Sinners; they have ſome Encouragement and Hope renewed; but think that as yet they are not fit to come to *Chriſt*, they are ſo wicked that *Chriſt* will never

never accept of them: and then it may be they ſet themſelves upon a new Courſe of fruitleſs Endeavours in their own Strength to make themſelves better, and ſtill meet with new Diſappointments:

and again ſeeking Relief in and from themſelves.

They are earneſt to enquire what they ſhall do? They don't know but there is ſomething elſe to be done, in order to their obtaining converting Grace, that they have never done yet. It may be they hope that they are ſomething better than they were; but then the pleaſing Dream all vaniſhes again. If they are told, that they truſt too much to their own Strength and Righteouſneſs, they cannot unlearn this Practice all at once, and find not yet the appearance of any Good, but all looks as dark as Midnight to them. Thus they wander about from Mountain to Hill, ſeeking reſt, and finding none: when they are beat out of *one* Refuge they fly to *another*, till they are as it were debilitated, broken, and ſubdued with legal Humblings; in which God gives them a Conviction of their own utter Helpleſſneſs and Inſufficiency, and diſcovers the true Remedy in a clearer knowledge of *Chriſt* and his Goſpel.

When they begin to ſeek Salvation, they are commonly profoundly ignorant of themſelves; they are not ſenſible how blind they are, and how little they can do *towards*

wards bringing themſelves to ſee ſpiritual things aright, and *towards* putting forth gracious Exerciſes in their own Souls: they are not ſenſible how remote they are from Love to God, and other holy Diſpoſitions, and how dead they are to Sin. When they ſee unexpected Pollution in their own Hearts, they go about to waſh away their own Defilements, and make themſelves clean: and they weary themſelves in vain, till God ſhows them 'tis in vain, and that their help is not where they have ſought it, but elſewhere.

But ſome Perſons continue wandering in ſuch a kind of Labyrinth, ten times as long as others, before their own Experience will convince them of their Inſufficiency; and ſo it appears not to be their own Experience only, but the convincing Influence of God's Spirit with their Experience, that attains the Effect: And God has of late abundantly ſhown that he don't need to wait to have Men convinced by long and often repeated fruitleſs Trials; for in multitudes of Inſtances he has made a ſhorter work of it: He has ſo awakened and convinced Perſons Conſciences, and made them ſo ſenſible of their exceeding great Vileneſs, and given 'em ſuch a ſenſe of his Wrath againſt Sin, as has quickly overcome all their vain Self-confidence, and born them down into the Duſt before a holy and righteous God.

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There have been ſome who have not had great Terrors, but have had a very quick Work. Some of thoſe that han't had ſo deep a Conviction of theſe things before their Converſion, have, it may be, much more of it afterwards. God has appeared far from limiting himſelf to any certain Method in his Proceedings with Sinners under legal Convictions. In *ſome* Inſtances it ſeems eaſy for our reaſoning Powers to diſcern the methods of divine Wiſdom, in his Dealings with the Soul under awakenings: in *others* his Footſteps can't be traced, and his Ways are paſt finding out: And ſome that are *leſs diſtinctly* wrought upon, in what is preparatory to Grace, appear *no leſs eminent* in gracious experiences afterwards.

The Operations of Grace various and untraceable, as to the order, and the manner.

There is in nothing a greater Difference, in different Perſons, than with reſpect to the *time* of their being under Trouble; ſome but a few Days, and others for Months or Years. There were many in this Town, that had been, before this Effuſion of God's Spirit upon us, for Years, and ſome for many Years, concerned about their Salvation; tho' probably they were not thoroughly awakened, yet they were concerned to ſuch a Degree as to be very uneaſy, ſo as to live an uncomfortable diſquieted Life, and ſo as

and as to the Time.

as to continue in a way of taking conſiderable Pains about their Salvation, but had never obtained any comfortable Evidence of a good Eſtate, who now in this extraordinary time have received Light; but many of them were ſome of the laſt: They firſt ſaw Multitudes of others rejoicing, and with Songs of Deliverance in their Mouths, who ſeemed wholly careleſs and at eaſe, and in purſuit of Vanity, while they had been bowed down with ſolicitude about their Souls; yea ſome had lived licentiouſly, and ſo continued till a little before they were converted, and grew up to a holy Rejoicing in the infinite Bleſſings God had beſtowed upon *them*.

7. *Conviction of Dependence on the ſovereign Grace of God.*

And whatever Miniſter has a like Occaſion to deal with Souls, in a Flock under ſuch Circumſtances, as this was in the laſt Year, I can't but think he will ſoon find himſelf under a Neceſſity greatly to inſiſt upon it with them, that God is under no manner of Obligation to ſhew any Mercy to any natural Man, whoſe Heart is not turn'd to God: And that a Man can challenge nothing, either in *abſolute Juſtice*, or by *free Promiſe*, from any thing he does before he has believed on *Jeſus Chriſt*, or has true Repentance begun in him. It appears to me, that if I had taught thoſe that came to me under trouble, any other Doctrine, I

ſhould

ſhould have taken a moſt direct courſe utterly to have undone them; I ſhould have directly croſs'd what was plainly the drift of the Spirit of God in his Influences upon them; for if they had believed what I ſaid, it would either have promoted Self-flattery and Careleſſneſs, and ſo put an end to their Awakenings; or cheriſhed and eſtabliſhed their Contention and Strife with God, concerning his Dealings with them and others, and block'd up their Way to that Humiliation before the Sovereign Diſpoſer of Life and Death, whereby God is wont to prepare them for his Conſolations. And yet thoſe that have been under Awakenings, have oftentimes plainly ſtood in need of being encouraged, by being told of the infinite and all-ſufficient Mercy of God in *Chriſt*; and that 'tis God's manner to ſucceed Diligence, and to bleſs his own Means, that ſo *Awakenings* and *Encouragements*, *Fear* and *Hope* may be duly mixed, and proportion'd to preſerve their Minds in a juſt Medium between the two Extremes of *Self-flattery* and *Deſpondence*, both which tend to Slackneſs, and Negligence, and in the end to Security. I think I have found that no Diſcourſes have been more remarkably bleſſed, than thoſe in which the Doctrine of God's abſolute Sovereignty with regard to the Salvation of Sinners, and his juſt Liberty, with regard to anſwering the Prayers, or ſucceeding the Pains of meer

natural Men, continuing ſuch, have been inſiſted on. I never found ſo much immediate ſaving Fruit, in any meaſure, of any Diſcourſes I have offered to my Congregation, as ſome from thoſe Words, *Rom.* iii. 19. *That every Mouth may be ſtopped*; endeavouring to ſhew from thence, that it would be juſt with God for ever to reject and caſt off meer natural Men.

With a Senſe of the Juſtice of God in their Condemnation.

In thoſe in whom awakenings ſeem to have a ſaving Iſſue, commonly the firſt thing that appears after their legal Troubles, is a Conviction of the Juſtice of God in their Condemnation, in a ſenſe of their own exceeding Sinfulneſs, and the Vileneſs of all their Performances: In giving an account of this, they expreſs'd themſelves very variouſly; ſome, that they ſaw that God was Sovereign, and might receive others and reject them; ſome, that they were convinced, that God might juſtly beſtow Mercy on every Perſon in the Town, and on every Perſon in the World, and damn themſelves to all Eternity; ſome, that they ſee that God may juſtly have no regard to all the Pains the have taken, and all the Prayers they have made; ſome, that they ſee that if they ſhould ſeek, and take the utmoſt Pains all their Lives, God might juſtly caſt them into Hell at laſt, becauſe all their Labours, Prayers, and

Tears

Tears cannot make an Atonement for the leaſt Sin, nor merit any Bleſſing at the hands of God; ſome have declared themſelves to be in the hands of God, that he can, and may, diſpoſe of them juſt as he pleaſes; ſome, that God may glorify himſelf in their Damnation, and they wonder that God has ſuffered them to live ſo long, and has not caſt 'em into Hell long ago.

Some are brought to this Conviction by a great ſenſe of their Sinfulneſs, in general, that they are ſuch vile wicked Creatures in Heart and Life: *Others* have the Sins of their Lives in an extraordinary manner ſet before them, multitudes of them coming juſt then freſh to their Memory, and being ſet before them with their Aggravations; ſome have their Minds eſpecially fixed, on ſome particular wicked Practice, they have indulged; ſome are eſpecially convinced by a Sight of the Corruption and Wickedneſs of their Hearts; ſome, from a View they have of the Horridneſs of ſome particular Exerciſes of Corruption, which they have had in the time of their Awakening, whereby the Enmity of the Heart againſt God has been manifeſted; ſome are convinced eſpecially by a ſenſe of the Sin of Unbelief, the Oppoſition of their Hearts to the Way of Salvation by *Chriſt*, and their Obſtinacy in rejecting him and his Grace.

More or leſs diſtinctly.

There is a great deal of difference as to Perſons *Diſtinctneſs* here; ſome, that han't ſo clear a Sight of God's Juſtice in their Condemnation, yet mention things that plainly imply it. They find a Diſpoſition to acknowledge God to be juſt and righteous in his Threatnings, and that they are deſerving of nothing: And many times, tho' they had not ſo particular a Sight of it at the Beginning, they have very clear Diſcoveries of it ſoon afterwards, with great Humblings in the Duſt before God.

8. *A Reſtleſſneſs before and a Humble Calm ſucceeding.*

Commonly Perſons Minds immediately before this Diſcovery of God's Juſtice are exceeding reſtleſs, and in a kind of Struggle and Tumult, and ſometimes in meer Anguiſh; but generally, as ſoon as they have this Conviction, it immediately brings their Minds to a Calm, and a before-unexpected Quietneſs and Compoſure; and moſt frequently, tho' not always, *then* the preſſing weight upon their Spirits is taken away, and a general Hope ariſes, that ſome time or other God will be gracious, even before any diſtinct and particular Diſcoveries of Mercy; and often they then come to a Concluſion within themſelves, that they will lie at God's feet, and wait his time; and they reſt in that, not being ſenſible that the Spirit

rit of God has now brought them to a Frame whereby they are prepared for Mercy: for 'tis remarkable that Perſons, when they firſt have this ſenſe of the Juſtice of God, rarely, in the time of it, think any thing of its being that *Humiliation* that they have often heard inſiſted on, and that others experience.

In many Perſons, the firſt Conviction of the Juſtice of God in their Condemnation, which they *take particular notice of*, and probably the firſt diſtinct Conviction of it that they *have*, is of ſuch a nature, as ſeems to be above any thing meerly legal: Tho' it be after legal Humblings, and much of a ſenſe of their own Helpleſsneſs and of the Inſufficiency of their own Duties; yet it does not appear to be forced by meer legal Terrors and Convictions; but rather from an high Exerciſe of Grace, in ſaving Repentance, and evangelical Humiliation; for there is in it a ſort of Complacency of Soul, in the *Attribute* of God's Juſtice, as diſplay'd in his Threatnings of eternal Damnation to Sinners. Sometimes at the Diſcovery of it, they can ſcarcely forbear crying out, 'TIS JUST! 'TIS JUST! Some expreſs themſelves, that they ſee the Glory of God would *ſhine bright* in their own Condemnation; and they are ready to think that if they are damned, they could take part with God againſt themſelves, and would glorify his Juſtice therein. And

when it is thus, they commonly have ſome evident ſenſe of free and all-ſufficient Grace, tho' they give no diſtinct Account of it, but 'tis manifeſt, by that great degree of Hope and Encouragement that they then conceive, tho' they were never ſo ſenſible of their own Vileneſs and Ill-deſervings as they are at that time.

Some, when in ſuch Circumſtances, have felt that ſenſe of the Excellency of God's Juſtice, appearing in the vindictive Exerciſes of it, againſt ſuch Sinfulneſs as theirs was, and have had ſuch a ſubmiſſion of Mind in their *Idea* of this Attribute, and of thoſe Exerciſes of it, together with an exceeding loathing of their own Unworthineſs, and a kind of Indignation againſt themſelves, that they have ſometimes almoſt call'd it a *Willingneſs to be damned*; tho' it muſt be owned they had not clear and diſtinct Ideas of Damnation, nor does any Word in the Bible require ſuch Self-denial as this. But the truth is, as ſome have more clearly expreſt it, that Salvation has appeared *too good for them, that they were worthy of nothing but Condemnation*, and they could *not tell how to think of Salvation's being beſtowed upon them*, fearing it was *inconſiſtent with the Glory of God's Majeſty, that they had ſo much contemned and affronted.*

That

That Calm of Spirit that ſome Perſons have found after their legal Diſtreſſes, continues ſome time before any ſpecial and delightful Manifeſtation is made to the Soul of the Grace of God, as revealed in the Goſpel; but very often ſome comfortable and ſweet View of a merciful God, of a ſufficient Redeemer, or of ſome great and joyful Things of the Goſpel, immediately follows, or in a very little time: And in ſome, the firſt Sight of their juſt Deſert of Hell, and God's Sovereignty with reſpect to their Salvation, and a Diſcovery of all-ſufficient Grace, are ſo near, that they ſeem to go as it were together. 9. *Delightful Manifeſtations of Mercy.*

Theſe gracious Diſcoveries that are given, whence the firſt ſpecial Comforts are derived, are in many reſpects very various; more frequently *Chriſt* is diſtinctly made the Object of the Mind, in his All-ſufficiency and Willingneſs to ſave Sinners: But ſome have their Thoughts more eſpecially fixed on God, in ſome of his ſweet and glorious Attributes manifeſted in the Goſpel, and ſhining forth in the Face of *Chriſt*: Some view the All-ſufficiency of the Mercy and Grace of God; ſome chiefly the infinite Power of God, and his Ability to ſave them, and to do all things for them; and ſome look moſt at the Truth and Faithfulneſs of God: In *ſome*, the Truth and Certainty of the Goſpel in general is the *In various Manners.*

firſt

firſt joyful Diſcovery they have; in *others*, the certain Truth of ſome particular Promiſes; in ſome, the Grace and Sincerity of God in his Invitations, very commonly in ſome particular Invitation in the Mind, and it now appears real to them that God does indeed invite them. Some are ſtruck with the Glory and Wonderfulneſs of the dying Love of *Chriſt*; and ſome with the Sufficiency and Preciouſneſs of his Blood, as offer'd to make an Atonement for Sin; and others with the Value and Glory of his Obedience and Righteouſneſs. In ſome the Excellency and Lovelineſs of *Chriſt* chiefly engages their Thoughts; in ſome his Divinity, that he is indeed *the Son of the living God*; and in others, the Excellency of the Way of Salvation by *Chriſt*, and the Suitableneſs of it to their Neceſſities.

Some have an Apprehenſion of theſe things ſo given, that it ſeems more natural to them to expreſs it by *Sight* or *Diſcovery*; *others* think what they experience better expreſſed by the *realizing Conviction*, or a *lively* or *feeling Senſe of Heart*; meaning, as I ſuppoſe, no other Difference but what is merely circumſtantial or gradual.

There is, often, in the Mind, ſome *particular* Text of Scripture, holding forth ſome evangelical Ground of Conſolation; ſometimes a *Multitude* of Texts, gracious Invitations and Promiſes flowing in one after another, filling the Soul more and more with

with Comfort and Satisfaction; and Comfort is firſt given to ſome while *reading* ſome Portion of Scripture; but in ſome it is attended with *no particular Scripture* at all, either in *Reading* or *Meditation*. In *ſome*, *many divine Things* ſeem to be diſcover'd to the Soul as it were at once; others have their Minds eſpecially fixing on ſome *one thing* at firſt, and afterwards a Senſe is given of *others*; in *ſome* with a ſwifter, and *others* a ſlower Succeſſion, and ſometimes with Interruptions of much Darkneſs.

10. *Longings of Soul after God and Chriſt.*

The way that Grace ſeems ſometimes firſt to appear after legal Humiliation, is in earneſt Longings of Soul after God and *Chriſt*, to know God, to love him, to be humbled before him, to have Communion with *Chriſt* in his Benefits; which Longings, as they expreſs them, ſeem evidently to be of ſuch a nature as can ariſe from nothing but a ſenſe of the ſuperlative Excellency of divine things, with a ſpiritual Taſte and Reliſh of them, and an Eſteem of them as their higheſt Happineſs and beſt Portion. Such Longings as I ſpeak of, are commonly attended with firm Reſolutions to purſue this Good for ever, together with a hoping, waiting Diſpoſition. When Perſons have begun in ſuch Frames, commonly other Experiences and Diſcoveries have ſoon followed, which have yet more clearly manifeſted a change of Heart. It

More or leſs explicitly. It muſt needs be confeſt that *Chriſt* is not always *diſtinctly* and *explicitly* thought of in the firſt ſenſible Act of Grace (tho' moſt commonly he is;) but ſometimes he is the Object of the Mind only *implicitly*. Thus ſometimes when Perſons have ſeemed evidently to be ſtript of all their own Righteouſneſs, and to have ſtood ſelf-condemned as guilty of Death, they have been comforted with a joyful and ſatisfying View, that the Mercy and Grace of God is ſufficient for them; that their Sins, tho' never ſo great, ſhall be no Hindrance to their being accepted; that there is Mercy enough in God for the whole World, and the like, when they give no Account of any particular or diſtinct Thought of *Chriſt*; but yet when the Account they give is duly weighed, and they are a little interrogated about it, it appears that the Revelation of the Mercy of God in the Goſpel, is the Ground of this their Encouragement and Hope; and that it is indeed the Mercy of God thro' *Chriſt*, that is diſcovered to them, and that 'tis depended on *in him*, and not in any wiſe moved by any thing *in them*.

So ſometimes diſconſolate Souls amongſt us, have been revived and brought to reſt in God, by a ſweet ſenſe given of his Grace and Faithfulneſs, in ſome ſpecial Invitation or Promiſe, in which is no particular mention of *Chriſt*, nor is it accompanied with any diſtinct Thought of him in their Minds;

Minds; but yet it is not received as *out of Chriſt*, but as one of the Invitations or Promiſes made of God to poor Sinners *through* his Son *Jeſus*, as it is indeed: and ſuch Perſons have afterwards had clear and diſtinct Diſcoveries of *Chriſt*, accompanied with lively and ſpecial Actings of Faith and Love towards him.

11. *Sight of all-ſufficiency in God thro' Chriſt.*

It has more frequently been ſo amongſt us, that when Perſons have firſt had the Goſpel-Ground of Relief for loſt Sinners diſcovered to them, and have been entertaining their Minds with the ſweet Proſpect, they have thought nothing at that time of their being converted: To ſee that there is ſuch an All-ſufficiency in God, and ſuch plentiful Proviſion made in *Chriſt*, after they have been borne down, and ſunk with a ſenſe of their Guilt and Fears of Wrath, exceedingly refreſhes them; the View is joyful to them, as 'tis in its own nature glorious, and gives them quite new, and more delightful *Ideas* of God and *Chriſt*, and greatly encourages them to ſeek Converſion, and begets in them a ſtrong Reſolution to give up themſelves, and devote their whole Lives to God and his Son, and patiently to wait till God ſhall ſee fit to make all effectual; and very often they entertain a ſtrong Perſuaſion,

12. *Self-devotion to God in Chriſt.*

ſuaſion, that he will in his own time do it for them.

13. *A holy Repoſe in God thro' Chriſt with Fear and Love.*

There is wrought in them a holy Repoſe of Soul in God through *Chriſt*, and a ſecret Diſpoſition to fear and love him, and to hope for Bleſſings from him in this way: And yet they have no Imagination that they are now converted, it don't ſo much as come into their Minds: and very often the Reaſon is, that they don't ſee that they do *accept* of this ſufficiency of Salvation, that they behold in *Chriſt*, having entertain'd a wrong Notion of *Acceptance*; not being ſenſible that the obedient and joyful Entertainment which their Hearts give to this Diſcovery of Grace, is a real Acceptance of it: They know not that the ſweet Complacence they feel in the Mercy and complete Salvation of God, as it includes Pardon and Sanctification, and is held forth to them only through *Chriſt*, is a true receiving of this Mercy, or a plain Evidence of their receiving it. They expected I know not what kind of Act of Soul, and perhaps they had no diſtinct *Idea* of it themſelves.

14. *A Senſe of that new Light in which Experience ſhews them divine Things.*

And indeed it appears very plainly in ſome of them, that before their own Converſion they had very *imperfect Ideas* what *Converſion* was: It is all new

new and ſtrange, and what there was no clear Conception of before. 'Tis moſt evident, as they themſelves acknowledge, that the Expreſſions that were uſed to deſcribe *Converſion*, and the Graces of God's Spirit, ſuch as *a ſpiritual Sight of Chriſt*, *Faith in Chriſt*, *Poverty of Spirit*, *Truſt in God*, *Reſignedneſs to God*, &c. were Expreſſions that did not convey thoſe ſpecial and diſtinct *Ideas* to their Minds which they were intended to ſignify: Perhaps to ſome of them it was but little more than the Names of Colours are to convey the *Ideas* to one that is blind from his Birth.

This Town is a Place where there has always been a great deal of talk of Converſion, and ſpiritual Experiences; and therefore People in general had before form'd a Notion in their own Minds what theſe things were; but when they come to be the Subjects of them themſelves, they find themſelves much confounded in their Notions, and overthrown in many of their former Conceits. And it has been very obſervable, that Perſons of the greateſt Underſtanding, and that had ſtudied moſt about things of this nature, have been more confounded than others. Some ſuch Perſons that have lately been converted, declare that all their former wiſdom is brought to nought, and that they appear to have been mere Babes, who knew nothing. It has appear'd that none have ſtood more in need of En-

lightning and Inſtruction, even of their Fellow-Chriſtians, concerning their own Circumſtances and Difficulties, than they: And it has ſeem'd to have been with Delight, that they have ſeen themſelves thus brought down and become *nothing*, that free Grace and divine Power may be *exalted* in them.

It was very wonderful to ſee after what Manner Perſons Affections were ſometimes moved and wrought upon, when God did, as it were, ſuddenly open their Eyes, and let into their Minds, a Senſe of the Greatneſs of his Grace, and Fulneſs of *Chriſt*, and his Readineſs to ſave, who before were broken with Apprehenſions of divine Wrath, and ſunk into an Abyſs under a Senſe of Guilt, which they were ready to think was beyond the Mercy of God: Their joyful Surprize has cauſed their Hearts as it were to leap, ſo that they have been ready to break forth into Laughter, Tears often at the ſame time iſſuing like a Flood, and intermingling a loud Weeping: And ſometimes they han't been able to forbear crying out with a loud Voice, expreſſing their great Admiration. In ſome even the View of the Glory of God's Sovereignty in the Exerciſes of his Grace, has ſurprized the Soul with ſuch Sweetneſs, as to produce the ſame Effects. I remember an Inſtance of one, who reading ſomething concerning God's ſovereign Way of ſaving Sinners, as being ſelf-

moved,

moved, and having no Regard to Men's own Righteouſneſs as the Motive of his Grace, but as magnifying himſelf, and abaſing Man, or to that purpoſe, felt ſuch a ſudden Rapture of Joy and Delight in the Conſideration of it; and yet then ſuſpected himſelf to be in a *Chriſtleſs Condition*, and had been long in great Diſtreſs for fear that God would not have Mercy on him.

Yet ſometimes they are ignorant of their own State.

Many continue a long time in a Courſe of gracious Exerciſes and Experiences, and don't think themſelves to be converted, but conclude themſelves to be otherwiſe; and none knows how long they would continue ſo, were they not helped by particular Inſtruction. There are undoubted Inſtances of ſome that have lived in this way for many Years together; and a continuing in theſe Circumſtances of being converted and not believing it, has had various conſequences, with various Perſons, and with the ſame Perſons, at various times; ſome continue in great Encouragement and Hope, that they ſhall obtain Mercy, in a ſtedfaſt Reſolution to perſevere in ſeeking it, and in an humble waiting for it at God's foot; but very often when the lively Senſe of the Sufficiency of *Chriſt*, and the Riches of divine Grace begins to vaniſh, upon a withdraw of the Influences of the Spirit of God, they return to greater Diſtreſs than ever; for they have

now a far greater Senſe of the Miſery of a natural Condition than before, being in a new manner ſenſible of the reality of eternal Things, and the greatneſs of God, and his Excellency, and how dreadful it is to be ſeparated from him, and to be ſubject to his Wrath; ſo that they are ſometimes ſwallow'd up with Darkneſs and Amazement. *Satan* has a vaſt Advantage in ſuch Caſes to ply them with various Temptations, which he is not wont to neglect. In ſuch a caſe Perſons do very much need a Guide to lead them to an Underſtanding of what we are taught in the Word of God of the Nature of Grace, and to help them to apply it to themſelves.

The Duty of Miniſters in this Caſe.

I have been much blamed and cenſured by many, that I ſhould make it my Practice, when I have been ſatisfied concerning Perſons good Eſtate, to ſignify it to them: Which Thing has been greatly miſrepreſented abroad, as innumerable other Things concerning us, to prejudice the *Country* againſt the whole Affair. But let it be noted, that what I have undertaken to judge of, has rather been Qualifications, and declared Experiences, than Perſons: Not but that I have thought it my Duty as a Paſtor to aſſiſt and inſtruct Perſons in applying Scripture-Rules and Characters to their own Caſe, (in doing of which, I think many greatly need a Guide;) and have,

have, where I thought the Caſe plain, uſed Freedom in ſignifying my Hope of them, to others: but have been far from doing this concerning all that I have had ſome hopes of; and I believe have uſed much more Caution than many have ſuppoſed. Yet I ſhould account it a great Calamity to be deprived of the Comfort of Rejoicing with thoſe of my Flock, that have been in great Diſtreſs, whoſe Circumſtances I have been acquainted with, when there ſeems to be good Evidence that thoſe that were dead are alive, and thoſe that were loſt are found. I am ſenſible the Practice would have been ſafer in the hands of one of a riper Judgment and greater Experience; but yet there has ſeemed to be an abſolute Neceſſity of it on the fore-mentioned Accounts; and it has been found to be that which God has moſt remarkably owned and bleſſed amongſt us, both to the Perſons themſelves and others.

Grace in many Perſons, through this Ignorance of their State, and their looking on themſelves ſtill as the Objects of God's Diſpleaſure, has been like the Trees in Winter, or like Seed in the Spring ſuppreſſed under a hard Clod of Earth; and many in ſuch Caſes have laboured to their utmoſt to divert their Minds from the pleaſing and joyful Views they have had, and to ſuppreſs thoſe Conſolations and gracious Affections that aroſe thereupon. And when it has once come into their Minds to enquire whether or

no this was not true Grace, they have been much afraid leſt they ſhould be deceiv'd with common Illuminations and Flaſhes of Affection, and *eternally* undone with a falſe Hope. But when they have been better inſtructed, and ſo brought to allow of Hope, this has awaken'd the gracious Diſpoſition of their Hearts into Life and Vigor, as the warm Beams of the Sun in the Spring, have quickned the Seeds and Productions of the Earth: Grace being now at liberty, and cheriſhed with Hope, has ſoon flowed out to their abundant Satisfaction and Increaſe.

Occaſional Obſervations in this Work.

1. *Sometimes this Work has been aſſiſted by news of others Converſion.*

There is no one thing that I know of that God has made ſuch a means of promoting his Work amongſt us, as the News of others *Converſion*; in the awakening Sinners, and engaging them earneſtly to ſeek the ſame Bleſſing, and in the quickening of Saints. Tho' I have thought that a Miniſter's declaring his Judgment about particular Perſons Experiences, might from theſe Things be juſtified, yet I am often ſignifying to my People how unable Man is to know another's Heart, and how unſafe it is depending merely on the Judgment of Miniſters, or others; and have abundantly inſiſted on it with them, that a Manifeſtation of Sincerity in *Fruits brought forth*, is better than any Manifeſtation they can make of it in *Words* alone can be; and that without this,

this, all Pretences to ſpiritual Experiences are vain; as all my *Congregation* can witneſs. And the People in general, in this late extraordinary Time, have manifeſted an extraordinary Dread of being deceived, being exceeding fearful leſt they ſhould build wrong, and ſome of them backward to receive Hope, even to a great Extreme, which has occaſion'd me to dwell longer on this part of the Narrative.

2. *The preciſe Time often doubtful.*

Converſion is a great and glorious Work of God's Power, at once changing the Heart, and infuſing Life into the dead Soul; tho' that Grace that is then implanted does more gradually diſplay itſelf in ſome than in others. But as to fixing on the *preciſe Time* when they put forth the very firſt Act of Grace, there is a great deal of difference in different Perſons; in ſome it ſeems to be very diſcernable when the very Time of this was; but others are more at a loſs. In *this reſpect* there are very many that don't know the Time, (as has been already obſerved) that when they have the firſt Exerciſes of Grace, don't know that *it is* the Grace of Converſion, and ſometimes don't think it to be ſo till a long time after: And many, even when they come to entertain great Hope that they are converted, if they remember what they experienced in the firſt Exerciſes of Grace, they are at a loſs whether

ther it was any more than a common Illumination; or whether ſome other, more clear and remarkable Experience, that they had afterwards, was not the firſt that was of a ſaving nature. And the manner of God's Work on the Soul is (ſometimes eſpecially) very myſterious, and 'tis with the Kingdom of God as to its manifeſtation in the Heart of a Convert, as is ſaid, *Mark* iv. 26,27,28. *So is the Kingdom of God, as if a Man ſhould caſt Seed into the Ground, and ſhould ſleep, and riſe Night and Day, and the Seed ſhould ſpring, and grow up, he knoweth not how; for the Earth bringeth forth of herſelf, firſt the Blade, then the Ear, then the full Corn in the Ear.*

In *ſome*, converting Light is like a glorious Brightneſs ſuddenly ſhining in *upon* a Perſon, and all *around* him: They are in a remarkable manner brought *out of Darkneſs into marvellous Light.* In many *others* it has been like the dawning of the Day, when at firſt but a little Light appears, and it may be is preſently hid with a Cloud; and then it appears again, and ſhines a little brighter, and gradually increaſes, with intervening Darkneſs, till at length, perhaps, it breaks forth more clearly from behind the Clouds. And many are, doubtleſs, ready to date their Converſion wrong, throwing by thoſe leſſer Degrees of Light that appeared at firſt dawning, and calling ſome more remarkable Experience, that they had afterwards,

afterwards, their Converſions; which often in great meaſure ariſes from a wrong Underſtanding of what they have always been taught, that Converſion is a great Change, wherein *old Things are done away, and all Things become new*, or at leaſt from a falſe arguing from that Doctrine.

3. *Scriptures filling the Soul with Power and Sweetneſs.*

Perſons commonly at firſt Converſion, and afterwards, have had many Texts of Scripture brought to their Minds, that are exceeding ſuitable to their Circumſtances, which often come with great Power, and as the Word of God or *Chriſt* indeed; and many have a multitude of ſweet Invitations, Promiſes, and Doxologies flowing in one after another, bringing great Light and Comfort with them, filling the Soul brim-full, enlarging the Heart, and opening the Mouth in Religion. And it ſeems to me neceſſary to ſuppoſe, that there is an immediate Influence of the Spirit of God, oftentimes in bringing Texts of Scripture to the Mind: Not that I ſuppoſe 'tis done in a way of immediate Revelation, without any manner of uſe of the Memory; but yet there ſeems plainly to be an immediate and extraordinary Influence, in leading their Thoughts to ſuch and ſuch Paſſages of Scripture, and exciting them *in the Memory*. Indeed in ſome God ſeems to bring Texts of Scripture

to

to their Minds no otherwiſe than by leading them into ſuch Frames and Meditations, as harmonize with thoſe Scriptures; but in many Perſons there ſeems to be ſomething more than this.

4. *Greateſt Terrors not always follow'd with greateſt Comforts.*

Thoſe that, while under legal Convictions, had the greateſt Terrors, have not always obtained the greateſt Light and Comfort; nor have they always Light moſt ſuddenly communicated; but yet I think, thee time of Converſion has generally been moſt ſenſible in ſuch Perſons. Oftentimes, the firſt ſenſible Change after the Extremity of Terrors, is a Calmneſs, and then the Light gradually comes in; *ſmall Glimpſes* at firſt, after their midnight Darkneſs, and *a word or two of Comfort*, as it were ſoftly ſpoken to 'em; they have a *little Taſte* of the Sweetneſs of divine Grace, and the Love of a Saviour, when Terror and Diſtreſs of Conſcience begins to be turned into an humble, meek Senſe of their own Unworthineſs before God; and there is felt inwardly, perhaps, ſome Diſpoſition to praiſe God; and after a little while the Light comes in more clearly and powerfully. But yet, I think more frequently, great Terrors have been followed with more ſudden and great Light, and Comfort; when the Sinner ſeems to be as it were ſubdued and brought to a *Calm*, from

from a kind of Tumult of Mind, then God lets in an extraordinary Senſe of his great Mercy thro' a Redeemer.

5. Conviction of the truth of Chriſtianity attending this Work.

The converting Influences of God's Spirit very commonly bring an extraordinary *Conviction* of the Reality and *Certainty* of the great Things of Religion; (tho' in ſome this is much greater, ſome time after *Converſion*, than at firſt:) they have that ſight and taſte of the Divinity, or divine Excellency, that there is in the Things of the Goſpel, that is more to convince them, than reading many Volumes of Arguments without it. It ſeems to me that in many Inſtances amongſt us, when the divine Excellency and Glory of the Things of *Chriſtianity* have been ſet before Perſons, and they have at the ſame time as it were ſeen, and taſted, and felt the Divinity of them, they have been as far from doubting of the Truth of them, as they are from doubting whether there be a Sun, when their Eyes are open in the midſt of a clear Hemiſphere, and the ſtrong Blaze of his Light overcomes all Objections againſt his Being. And yet many of them, if we would aſk them why they believed thoſe Things to be true, would not be able well to expreſs, or communicate a ſufficient Reaſon, to ſatisfy the Enquirer, and perhaps would make no other Anſwer but that they

ſee

ſee 'em to be true: But a Perſon may ſoon be ſatisfy'd, by a particular *Converſation* with them, that what they mean by ſuch an Anſwer, is, that they have intuitively beheld, and immediately felt, moſt illuſtrious Works, and powerful Evidence of Divinity in them.

Some are thus convinced of the Truth of the Goſpel in general, and that the Scriptures are the Word of God: Others have their Minds more eſpecially fixed on ſome particular great Doctrine of the Goſpel, ſome particular Truths that they are *meditating* on; or are in a ſpecial Manner convinced of the Divinity of the Things they are *reading* of, in ſome Portion of Scripture. Some have ſuch *Convictions* in a much more remarkable Manner than others. And there are ſome that never had ſuch a ſpecial Senſe of the *Certainty* of divine Things impreſſed upon them with ſuch inward Evidence and Strength, have yet very clear Exerciſes of Grace; *i. e.* of Love to God, Repentance and Holineſs. And if they be more particularly examined, they appear plainly to have an inward firm Perſuaſion of the Reality of divine Things, ſuch as they don't uſe to have before their *Converſion*. And thoſe that have the moſt clear Diſcoveries of divine Truth, in the Manner that has been ſpoken of, can't have this always in View. When the Senſe and Reliſh of the divine Excellency of theſe Things fades, on a with-

withdraw of the Spirit of God, they han't the Medium of the Conviction of their Truth at command: In a dull Frame they can't recall the *Idea*, and inward Senſe they had, perfectly to mind; Things appear very dim to what they did before: And though there ſtill remains an habitual ſtrong Perſuaſion, yet not ſo as to exclude Temptations to Unbelief, and all Poſſibility of Doubting, as before: But then at particular Times, by God's Help, the ſame Senſe of Things revives again, like Fire that lay hid in Aſhes.

I ſuppoſe the Grounds of ſuch a *Conviction* of the Truth of divine Things to be juſt and rational, but yet in ſome God makes uſe of their own Reaſon much more ſenſibly than in others. Oftentimes Perſons have (ſo far as could be judged) received the firſt ſaving *Conviction* from Reaſoning, which they have heard *from the Pulpit*; and often in the Courſe of Reaſoning, which they are led into *in their own Meditations*.

The Arguments are the *ſame* that they have heard hundreds of times; but *the Force of the Arguments*, and *their Conviction by them*, is altogether new; they come with a new and before unexperienced Power: Before they *heard it* was ſo, and they *allow'd it* to be ſo; but now they *ſee it* to be ſo indeed. Things now look exceeding plain to them, and they wonder that they did not ſee them before.

They are ſo greatly taken with their new Diſcovery, and Things appear ſo plain and

ſo rational to them, that they are often at firſt ready to think they can convince others, and are apt to engage in Talk with every one they meet with, *almoſt* to this End; and when they are diſappointed, are ready to wonder that their Reaſonings ſeem to make no more Impreſſion.

6. *Some Doubts and Fears leſt all proceed from meer Natural Conſcience.*

Many fall under ſuch a Miſtake as to be ready to doubt of their good Eſtate, becauſe there was ſo much uſe made of their own Reaſon in the Convictions they have receiv'd; they are afraid that they have no Illumination above the natural Force of their own Faculties: And many make that an Objection againſt the Spirituality of their Convictions, that 'tis ſo eaſy to ſee things as they now ſee them. They have often heard that Converſion is a work of mighty Power, manifeſting to the Soul what no Man nor Angel can give ſuch a Conviction of; but it ſeems to them that the Things that they ſee are ſo plain, and eaſy, and rational, that any body can ſee them: And if they are enquired of, why they never ſaw ſo before; they ſay, it ſeems to them it was becauſe they never thought of it. But very often theſe Difficulties are ſoon removed by thoſe of another nature; for when God withdraws, they find themſelves as it were blind again, they for the preſent loſe their realizing Senſe of thoſe

thoſe Things that looked ſo plain to 'em, and by all that they can do they can't recover it, till God renews the Influences of his Spirit.

7. *Chriſtianity ſeems a new thing to them.*

Perſons after their Converſion often ſpeak of Things of Religion as ſeeming *new* to them; that Preaching is a *new* thing; that it ſeems to them they never heard Preaching before; that the Bible is a *new* Book: They find there *new* Chapters, *new* Pſalms, *new* Hiſtories, becauſe they ſee them in a new Light. Here was a remarkable Inſtance of an aged Woman of above 70 years, that had ſpent moſt of her Days under Mr. *Stoddard*'s powerful Miniſtry; who reading in the New Teſtament, concerning *Chriſt*'s Sufferings for Sinners, ſeem'd to be ſurprized and aſtoniſh'd at what ſhe read, as at a thing that was real and very wonderful, but quite *new* to her, inſomuch that at firſt, before ſhe had time to turn her Thoughts, ſhe wonder'd within herſelf that ſhe had never heard of it before; but then immediately recollected herſelf, and thought that ſhe had often heard of it, and read it, but never till now ſaw it as a thing real; and then caſt in her Mind, how wonderful this was, that the Son of God ſhould undergo ſuch things for Sinners, and how ſhe had ſpent her time in ungratefully ſinning againſt ſo good a God, and ſuch a Saviour; tho' ſhe was a

Perſon, as to what was viſible, of a very blameleſs and inoffenſive Life. And ſhe was ſo overcome by thoſe Conſiderations, that her Nature was ready to fail under them. Thoſe that were about her, and knew not what was the matter, were ſurprized, and thought ſhe was a dying.

8. *Some extraordinary Joys.*

Many have ſpoken much of their Hearts being drawn out in Love to God and *Chriſt*, and their Minds being wrapt up in delightful Contemplation of the Glory, and wonderful Grace of God, and the Excellency and dying Love of *Jeſus Chriſt*, and of their Souls going forth in longing Deſires *after God and Chriſt*. Several of our young Children have expreſſed much of this, and have manifeſted a Willingneſs to leave Father and Mother, and all Things in the World, to go to be with *Chriſt*. Some Perſons have had longing Deſires after *Chriſt*, which have riſen to that Degree, as to take away their natural Strength. Some have been ſo overcome with a Senſe of the dying Love of *Chriſt*, to ſuch poor, wretched, and unworthy Creatures, as to weaken the Body. Several Perſons have had ſo great a Senſe of the Glory of God, and Excellency of *Chriſt*, that Nature and Life has ſeemed almoſt to ſink under it; and in all probability, if God had ſhewed them a little more of himſelf, it would have diſſolved their Frame. I have

ſeen

ſeen ſome, and been in Converſation with them in ſuch Frames, who have certainly been perfectly ſober, and very remote from any thing like enthuſiaſtick Wildneſs; and have talk'd, when able to ſpeak, of the Glory of God's Perfections, and the wonderfulneſs of his Grace in Chriſt, and their own Unworthineſs, in ſuch a Manner that can't be perfectly expreſſed after them. Their Senſe of their exceeding Littleneſs and Vileneſs, and their Diſpoſition to abaſe themſelves before God, has appeared to be great in proportion to their Light and Joy.

Such Perſons amongſt us as have been thus diſtinguiſhed with the moſt extraordinary Diſcoveries with God, have commonly in no wiſe appeared with the aſſuming, and ſelf-conceited, and ſelf-ſufficient Airs of Enthuſiaſts; but exceedingly the contrary; and are eminent for a Spirit of Meekneſs, Modeſty, Self-diffidence, and low Opinion of themſelves: No Perſons ſeem to be ſo ſenſible of their need of Inſtruction, and ſo eager to receive it, as ſome of them; nor ſo ready to think others better than themſelves. Thoſe that have been thought to be converted amongſt us have *generally* manifeſted a longing to lie low, and in the duſt before God; withal complaining of their not being able to lie low enough.

They very often ſpeak much of their Senſe of the Excellency of the way of Sal-

vation, by free and ſovereign Grace, through the Righteouſneſs of *Chriſt* alone; and how it is with delight that they renounce their own Righteouſneſs, and rejoice in having no Account made of it. Many have expreſſed themſelves to this purpoſe, that it would leſſen the Satisfaction they hope for in Heaven to have it by their own Righteouſneſs, or in any other way than as beſtowed by free Grace, and for *Chriſt*'s ſake alone. They ſpeak much of the *Inexpreſſibleneſs* of what they experience, how their Words fail, ſo that they can in no wiſe declare it: And particularly ſpeak with exceeding Admiration of the ſuperlative Excellency of that pleaſure and delight of Soul, which they ſometimes enjoy; how a little of it is ſufficient to pay 'em for all the Pains and Trouble they have gone through in ſeeking Salvation; and how far it exceeds all earthly Pleaſures: And ſome expreſs much of the Senſe which theſe ſpiritual Views give 'em of the Vanity of earthly Enjoyments, how mean and worthleſs all theſe Things appear to 'em.

Many, while their Minds have been fill'd with ſpiritual Delights, have as it were forgot their Food; their bodily Appetite has fail'd, while their Minds have been entertained with *Meat to eat that* others *knew not of*. The Light and Comfort which ſome of them enjoy, gives a new reliſh to their common Bleſſings, and cauſes all Things about 'em

to

to appear as it were beautiful, ſweet and pleaſant to them: All Things abroad, the Sun, Moon and Stars, the Clouds and Sky, the Heavens and Earth, appear as it were with a Caſt of divine Glory and Sweetneſs upon them. The ſweeteſt Joy that theſe good People amongſt us expreſs, tho' it include in it a delightful Senſe of the Safety of their own State, and that now they are out of Danger of Hell; yet frequently, in times of their higheſt ſpiritual Entertainment, this ſeems not to be the chief Object of their fixed Thought and Meditation. The ſupreme Attention of their Minds is to the glorious Excellencies of God and *Chriſt*, which they have in view; not but that there is very often a raviſhing Senſe of God's Love accompanying a Senſe of his Excellency, and they rejoice in a Senſe of the Faithfulneſs of God's Promiſes, as they reſpect the future eternal Enjoyment of God.

The Joy that many of them ſpeak of is that, to which none is to be parallel'd; is that which they find when they are loweſt in the Duſt, emptied moſt of themſelves, and as it were annihilating themſelves before God, when they are nothing, and God is all, are ſeeing their own Unworthineſs, depending not at all on themſelves, but alone on *Chriſt*, and aſcribing all Glory to God: Then their Souls are moſt in the Enjoyment of ſatisfying Reſt; excepting that, at ſuch times, they apprehend themſelves to be not

not ſufficiently ſelf-abaſed; for then above all times do they long to be lower. Some ſpeak much of the exquiſite Sweetneſs, and Reſt of Soul that is to be found in the exerciſes of a Spirit of Reſignation to God, and humble Submiſſion to his Will. Many expreſs earneſt Longings of Soul to praiſe God; but at the ſame time complain they can't praiſe him as they would do, and they want to have others help them in praiſing him: They want to have *every one* praiſe God, and are ready to call upon *every thing* to praiſe him. They expreſs a longing Deſire to live to God's Glory, and to do ſomething to his Honour; but at the ſame time cry out of their Inſufficiency and Barrenneſs, that they are *poor impotent Creatures, can do nothing of themſelves, and are utterly inſufficient to glorify their Creator and Redeemer.*

9. *Several bleſſed Effects of this Work,* (viz.) *Love to God's Word.*

While God was ſo remarkably preſent amongſt us by his Spirit, there was no Book ſo delighted in as the Bible; eſpecially the Book of *Pſalms*, the Prophecy of *Iſaiah*, and the *New Teſtament*. Some by reaſon of their Eſteem and Love to God's Word, have at ſome times been greatly and wonderfully delighted and affected at the ſight of a Bible: and *then* alſo, there was

was *no Time* ſo prized as the Lord's-Day, and *no Place* in this World ſo deſired as God's Houſe. Our Converts *then* remarkably appeared united in dear Affection to one another, and many have expreſſed much of that Spirit of Love which they felt to all Mankind; and particularly to thoſe that had been leaſt friendly to them. Never, I believe, was ſo much done in confeſſing Injuries, and making up Differences as the laſt Year. Perſons after their own Converſion, have commonly expreſſed an exceeding deſire for the Converſion of others: Some have thought that they ſhould be willing to die for the Converſion of any Soul, tho' of one of the meaneſt of their Fellow-Creatures, or of their worſt Enemies; and many have indeed been in great Diſtreſs with Deſires and Longings for it. This Work of God had alſo a good Effect to unite the People's Affections much to their Miniſter.

Delight in Worſhip.

Union of Affections.

There are ſome Perſons that I have been acquainted with, but more eſpecially two, that belong to other Towns, that have been ſwallowed up exceedingly with a Senſe of the awful Greatneſs and Majeſty of God; and both of them told me to this Purpoſe, that if they in the time of it, had had the the leaſt Fear that they were not at peace with

Value of Salvation.

with this ſo great a God, they ſhould inſtantly have died.

Improvement in Doctrinal Knowledge.

It is worthy to be remarked, that ſome Perſons by their Converſion ſeem to be greatly helped as to their doctrinal Notions of Religion; it was particularly remarkable in one who having been taken captive in his Childhood, was trained up in *Canada*, in the *Popiſh* Religion; and ſome Years ſince returned to this his native Place, and was in a meaſure brought off from *Popery*, but ſeemed very awkward and dull of receiving any true and clear Notion of the *Proteſtant* Scheme, till he was converted; and then he was remarkably altered in this reſpect.

10. *Vaſt variety in all the Appearances of this Work.*

There is a vaſt Difference, as has been obſerved, in the *Degree*, and alſo in the particular *Manner* of Perſons Experiences, both *at* and *after* Converſion; *ſome* have Grace working more ſenſibly in one way, *others* in another. *Some* ſpeak more fully of a *Conviction* of the Juſtice of God in their *Condemnation*; *others* more of their conſenting to the way of Salvation by *Chriſt*; ſome more of the Actings of Love to God and *Chriſt*: *Some* more of Acts of Affiance, in a ſweet and aſſured *Conviction* of the Truth and Faithfulneſs of God in his Promiſes; *others* more

more of their chooſing and reſting in God as their whole and everlaſting Portion, and of their ardent and longing Deſires after God, to have *Communion* with him; *others* more of their Abhorrence of themſelves for their paſt Sins, and earneſt Longings to live to God's Glory for the time to come: *Some* have their Minds fixed more on God, *others* on *Chriſt*, as I have obſerved before, and am afraid of too much Repetition; but it ſeems evidently to be the *ſame Work*, the *ſame Thing done*, the *ſame habitual Change* wrought in the Heart; it all tends the ſame Way, and to the *ſame* End; and 'tis plainly the *ſame Spirit* that breathes and acts in *various* Perſons. There is an endleſs *Variety* in the particular manner and *Circumſtances* in which Perſons are wrought on, and an opportunity of ſeeing ſo much of ſuch a Work of God, will ſhew that God is further from confining himſelf to certain Steps, and a particular Method in his Work on Souls, than it may be ſome do imagine. I believe it has occaſioned ſome good People amongſt us, that were before too ready to make their own Experiences a Rule to others, to be leſs cenſorious and more extended in their *Charity*, and this is an excellent Advantage indeed. The Work of God has been glorious in its Variety, it has the more diſplayed the manifoldneſs and unſearchableneſs

But all tending to the ſame End.

ſearchableneſs of the Wiſdom of God, and wrought more *Charity* among his People.

Degree of Hope various.

There is a great Difference among thoſe that are converted as to the Degree of *Hope and Satisfaction* that they have concerning their own *State*. Some have a high degree of Satisfaction in this Matter almoſt conſtantly: And yet it is rare that any do enjoy ſo full an Aſſurance of their Intereſt in *Chriſt*, that Self-Examination ſhould ſeem needleſs to them; unleſs it be at particular Seaſons, while in the actual enjoyment of ſome great Diſcovery, that God gives of his Glory, and rich Grace in *Chriſt*, to the drawing forth of extraordinary Acts of Grace. But the greater part, as they ſometimes fall into dead Frames of Spirit, are frequently exerciſed with Scruples and Fears concerning their Condition.

And various Fears.

They generally have an awful Apprehenſion of the Dreadfulneſs and undoing Nature of a falſe Hope; and there has been obſervable in moſt a great Caution, leſt in giving an account of their Experiences, they ſhould ſay too much, and uſe too ſtrong Terms: And many after they have related their Experiences, have been greatly afflicted with Fears, leſt they have play'd the Hypocrite, and uſed ſtronger Terms than their Caſe would fairly allow of; and yet

yet could not find how they could correct themſelves.

I think that the main ground of the Doubts and Fears that Perſons, after their Converſion, have been exerciſed with about their own State, has been that they have found ſo much Corruption remaining in their Hearts. At firſt their Souls ſeem to be all alive, their Hearts are fixed, and their Affections flowing; they ſeem to live quite above the World, and meet with but little Difficulty in religious Exerciſes; and they are ready to think it will always be ſo: Tho' they are truly abaſed under a Senſe of their Vileneſs by reaſon of former Acts of Sin, yet they are not then ſufficiently ſenſible what Corruption ſtill remains in their Hearts; and therefore are ſurprized when they find that they begin to be in dull and dead Frames, to be troubled with wandering Thoughts in the time of publick and private Worſhip, and to be utterly unable to keep themſelves from 'em; alſo when they find themſelves unaffected at Seaſons in which, they think, there is the greateſt Occaſion to be affected; and when they feel worldly Diſpoſitions working in them, and it may be Pride, and Envy, and ſtirrings of Revenge, or ſome ill Spirit towards ſome Perſon, that has injured them, as well as other workings of indwelling Sin: Their Hearts are almoſt ſunk with the Diſappointment;

II. *Remaining Sin the chief Ground of their Doubts.*

pointment; and they are ready preſently to think that all this they have met with is nothing, and that they are meer Hypocrites.

They are ready to argue, that if God had indeed done ſuch great Things for them, as they hoped, ſuch Ingratitude would be inconſiſtent with it: They cry out of the hardneſs and wickedneſs of their Hearts; and ſay there is ſo much Corruption, that it ſeems to them *impoſſible that there ſhould be any Goodneſs there:* and many of them ſeem to be much more ſenſible how corrupt their Hearts are, than ever they were before they were converted; and ſome have been too ready to be impreſs'd with Fear, that inſtead of becoming better, they are grown much worſe, and make it an Argument againſt the Goodneſs of their State. But in truth, the Caſe ſeems plainly to be, that now they feel the pain of their own Wound; they have a watchful Eye upon their Hearts that they don't uſe to have: They take more notice what Sin is there, and Sin is now more burdenſome to them, they ſtrive more againſt it, and feel more of the Strength of it.

They are ſomewhat ſurpriz'd that they ſhould in this reſpect find themſelves ſo different from the *Idea* that they generally had entertain'd of godly Perſons; for tho' Grace be indeed of a far more excellent nature than they imagin'd; yet thoſe that are godly have much leſs of it, and much more remaining Corruption, than they thought.

They

They never realized it, that Perſons were wont to meet with ſuch Difficulties, after they were once converted. When they are thus exerciſed with Doubts about their State through the Deadneſs of their Frames of Spirit, as long as theſe Frames laſt, they are commonly unable to ſatisfy themſelves of the Truth of their Grace, by all their Self-Examination. When they hear of the Signs of Grace, laid down for them to try themſelves by, they are often ſo clouded, that they don't know how to apply them: they hardly know whether they have ſuch and ſuch things in them or no, and whether they have experienced them or not: That which was ſweeteſt, and beſt and moſt diſtinguiſhing in their Experiences, they can't recover a ſenſe or *Idea* of. But on a Return of the Influences of the Spirit of God, to revive the lively Actings of Grace, the Light breaks through the Cloud, and Doubting and Darkneſs ſoon vaniſh away.

12. *Doubts are often reliev'd by pious Converſation.*

Perſons are often revived out of their dead and dark Frames, by religious Converſation: while they are talking of divine things, *or ever* they are *aware*, their *Souls* are carried away into holy Exerciſes with abundant Pleaſure. And oftentimes, while they are relating their paſt Experiences to their Chriſtian Brethren, they have a freſh ſenſe of them revived, and the ſame

Experiences in a Degee again renewed. Sometimes while Perſons are exerciſed in Mind with ſeveral Objections againſt the Goodneſs of their State, they have Scriptures, one after another, coming to their Minds, to anſwer their Scruples and unravel their Difficulties, exceeding appoſite and proper to their Circumſtances; by which means their Darkneſs is ſcattered; and often before the Beſtowment of any new remarkable Comforts, eſpecially after long continued Deadneſs and ill Frames, there are renewed Humblings, in a great ſenſe of their own exceeding Vileneſs and Unworthineſs, as before their firſt Comforts were beſtowed.

13. *Reports and Reproaches of this Work concerning Viſions or Apparitions.*

Many in the *Country* have entertain'd a mean Thought of this great Work that there has been amongſt us, from what they have heard of *Impreſſions* that have been made on Perſons *Imaginations.* But there have been exceeding great Miſrepreſentations, and innumerable falſe Reports, concerning that Matter. 'Tis not, that I know of, the Profeſſion or Opinion of any one Perſon in the Town, that any weight is to be laid on any thing ſeen with the bodily Eye: I know the contrary to be a receiv'd and eſtabliſhed Principle amongſt us. I cannot ſay that there have been no Inſtances of Perſons that have been ready to give too much heed

to

to vain and uſeleſs *Imagination*, but they have been eaſily corrected, and I conclude it will not be wonder'd at, that a Congregation ſhould need a Guide in ſuch Caſes, to aſſiſt them in diſtinguiſhing *Wheat* from *Chaff*. But ſuch Impreſſions on the Imagination as have been more uſual, ſeem to me to be no other, than what is to be expected in human Nature in ſuch Circumſtances, and what is the natural Reſult of the ſtrong Exerciſe of the Mind, and Impreſſions on the Heart.

I do not ſuppoſe that they themſelves imagined that they ſaw any thing with their bodily Eyes; but only have had within them *Ideas* ſtrongly impreſs'd, and as it were, lively Pictures in their Minds: As for Inſtance, ſome when in great Terrors, through fear of Hell, have had lively Ideas of a dreadful Furnace. Some, when their Hearts have been ſtrongly impreſs'd, and their Affections greatly moved with a Senſe of the Beauty and Excellency of *Chriſt*, it has wrought on their Imaginations ſo, that together with a Senſe of his glorious ſpiritual Perfections, there has riſen in the Mind an *Idea* of one of glorious Majeſty, and of a ſweet and a gracious Aſpect: So ſome, when they have been greatly affected with *Chriſt*'s Death, have at the ſame time a lively *Idea* of *Chriſt* hanging upon the Croſs, and of his Blood running from his Wounds; which things won't be wondred at by them that have obſerved how ſtrong Affections about

temporal Matters will excite lively *Ideas* and Pictures of different things in the Mind.

But yet the vigorous Exerciſe of the Mind does doubtleſs more ſtrongly impreſs it with imaginary *Ideas* in ſome than others, which probably may ariſe from the Difference of Conſtitution, and ſeems evidently in ſome partly to ariſe from their peculiar Circumſtances: When Perſons have been exerciſed with extreme Terrors, and there is a ſudden change to Light and Joy, the Imagination ſeems more ſuſceptive of ſtrong *Ideas*, and the inferior Powers, and even the Frame of the Body, is much more affected and wrought upon, than when the ſame Perſons have as great ſpiritual Light and Joy afterwards; of which it might, perhaps, be eaſy to give a Reaſon. The foremention'd Rev. Meſſ. *Lord* and *Owen*, who, I believe, are eſteem'd Perſons of Learning and Diſcretion where they are beſt known, declared that they found theſe *Impreſſions* on Perſons *Imaginations*, quite different Things from what Fame had before repreſented to them, and that they were what none need to wonder at, or be ſtumbled by, or to that purpoſe.

A few Inſtances a little unaccountable.

There have indeed been ſome few Inſtances, of *Impreſſions* on Perſons *Imaginations*, that have been ſomething myſterious to me, and I have been at a loſs about them; for tho' it has been exceeding evident to

me

me by many Things that appeared in them, both then (when they related them) and afterwards, that they indeed had a great Senſe of the ſpiritual Excellency of divine Things accompanying them; yet I have not been able well to ſatisfy myſelf, whether their imaginary *Ideas* have been more than could naturally ariſe from their ſpiritual Senſe of Things. However, I have uſed the utmoſt Caution in ſuch Caſes; great Care has been taken both in publick and in private to teach Perſons the Difference between what is *ſpiritual*, and what is merely *imaginary*. I have often warned Perſons not to lay the Streſs of their Hope on any *Ideas* of any outward Glory, or any external Thing whatſoever, and have met with no Oppoſition in ſuch Inſtructions. But 'tis not ſtrange if ſome weaker Perſons, in giving an account of their Experiences, have not ſo prudently diſtinguiſhed between the ſpiritual and imaginary Part; which ſome that have not been well affected to Religion, might take advantage of.

Other Reports and Reproaches of this Work.

There has been much Talk in many Parts of the *Country*, as tho' the People have ſymbolized with the *Quakers*, and the *Quakers* themſelves have been moved with ſuch Reports, and came here, once and again, hoping to find good Waters to fiſh in; but without the leaſt Succeſs, and ſeem to be diſcouraged, and have left off

off coming. There have alſo been Reports ſpread about the Country, as tho' the firſt Occaſion of ſo remarkable a Concern on People's Minds here, was an Apprehenſion that the World was near to an end, which was altogether a falſe Report: Indeed after this Stirring and Concern became ſo general and extraordinary, as has been related, the Minds of ſome were filled with Speculation, what ſo great a Diſpenſation of divine Providence might forebode; and ſome Reports were heard from abroad, as tho' certain Divines and others thought the Conflagration was nigh: But ſuch Reports were never generally looked upon worthy of notice.

14. *This Work the ſame as other Converſions, but in a much greater Number, and ſhorter Time.*

The Work that has now been wrought on Souls, is evidently the ſame that was wrought in my venerable Predeceſſor's Days; as I have had abundant Opportunity to know, having been in the Miniſtry here two Years with him, and ſo converſed with a conſiderable Number that my Grandfather thought to be ſavingly converted in that time; and having been particularly acquainted with the Experiences of many that were converted under his Miniſtry before. And I know no one of them, that in the leaſt doubts of its being the ſame Spirit, and the ſame Work. Perſons have now no otherwiſe been ſubject to Impreſſions on their

their Imaginations than formerly: The Work is of the ſame nature, and has not been attended with any extraordinary Circumſtances, excepting ſuch as are analogous to the extraordinary Degree of it before deſcribed. And God's People, that were formerly converted, have now partook of the ſame Shower of divine Bleſſing, in the *renewing, ſtrengthening, edifying Influences* of the Spirit of God, that others have, in his *converting Influences*; and the Work here has alſo been plainly the ſame with that which has been wrought in thoſe of other Places that have been mentioned, as partaking of the ſame Bleſſing. I have particularly converſed with Perſons about their Experiences that belong to all Parts of the Country, and in various Parts of *Connecticut*, where a religious Concern has lately appear'd; and have been inform'd of the Experiences of many others by their own Paſtors.

15. *Frequent Converſe of Chriſtian Experiences*

'Tis eaſily perceived by the foregoing Account, that 'tis very much the Practice of the People here, to converſe freely one with another of their ſpiritual Experiences; which is a thing that many have been diſguſted at. But however our People *may have*, in ſome reſpects, gone to Extremes in it, yet 'tis doubtleſs a Practice that the Circumſtances of this Town, and neighbouring Towns, has naturally led them into. Whatſoever

People

People are in ſuch Circumſtances, where all have their Minds engaged to ſuch a Degree, in the ſame Affair, that 'tis ever uppermoſt in their Thoughts; they will naturally make it the Subject of Converſation one with another when they get together, in which they will grow more and more free: Reſtraints will ſoon vaniſh; and they will not conceal from one another what they meet with. And it has been a Practice which, in the general, has been attended with many good Effects, and what God has greatly bleſſed amongſt us: But it muſt be confeſt, there may have been ſome ill Conſequences of it; which yet are rather to be laid to the indiſcreet Management of it, than to the Practice itſelf; and none can wonder, if among ſuch a Multitude ſome fail of exerciſing ſo much Prudence in chuſing the Time, Manner, and Occaſion of ſuch Diſcourſe, as is deſireable.

Two remarkable Examples of this Work.

But to give a clearer *Idea* of the Nature and Manner of the Operations of God's Spirit, in this wonderful Effuſion of it, I would give an Account of two *particular Inſtances*. The firſt is an *adult Perſon*, a young Woman, whoſe Name was *Abigail Hutchinſon*. I pitch upon her eſpecially, becauſe ſhe is now dead, and ſo it may be more fit to ſpeak freely of her than of living Inſtances; tho' I am under far greater Diſ-

1ſt Inſtance of a young Woman.

advantages,

advantages, on other Accounts, to give a full and clear Narrative of her Experiences, than I might of ſome others; nor can any Account be given but what has been retain'd in the Memories of her near Friends, and ſome others, of what they have heard her expreſs in her life-time.

She was of a rational underſtanding Family; there could be nothing in her Education that tended to *Enthuſiaſm*, but rather to the contrary Extreme. 'Tis in no wiſe the Temper of the Family to be oſtentatious of Experiences; and it was far from being her Temper. She was before her Converſion, to the Obſervation of her Neighbours, of a ſober and inoffenſive Converſation; and was a ſtill, quiet, reſerv'd Perſon. She had long been infirm of Body, but her Infirmity had never been obſerved at all to incline her to be notional or fanciful, or to occaſion any thing of religious Melancholy. She was under Awakenings ſcarcely a Week, before there ſeem'd to be plain Evidence of her being ſavingly converted.

She was firſt awakened in the Winter Seaſon, on *Monday*, by ſomething ſhe heard her Brother ſay of the Neceſſity of being in good earneſt in ſeeking regenerating Grace, together with the News of the *Converſion* of the young Woman before mention'd, whoſe *Converſion* ſo generally affected moſt of the young People here. This News wrought much upon her, and ſtirr'd up a Spirit of

Envy

Envy in her towards this young Woman, whom ſhe thought very unworthy of being diſtinguiſhed from others by ſuch a Mercy; but withal it engaged her in a firm Reſolution to do her utmoſt to obtain the ſame Bleſſing; and conſidering with herſelf what Courſe ſhe ſhould take, ſhe thought that ſhe had not a ſufficient Knowledge of the Principles of Religion to render her capable of *Converſion*; whereupon ſhe reſolved thoroughly to ſearch the Scriptures; and accordingly immediately began at the beginning of the Bible, intending to read it through. She continued thus till *Thurſday*; and then there was a ſudden Alteration, by a great Increaſe of her *Concern*, in an extraordinary Senſe of her own Sinfulneſs, particularly the Sinfulneſs of her Nature, and Wickedneſs of her Heart, which came upon her (as ſhe expreſſed it) as a Flaſh of Lightning, and ſtruck her into an exceeding Terror. Upon which ſhe left off reading the Bible in courſe as ſhe had begun, and turn'd to the New Teſtament, to ſee if ſhe could not find ſome Relief there for her diſtreſſed Soul.

Her *great Terror* ſhe ſaid *was, that ſhe had ſin'd againſt God:* Her Diſtreſs grew more and more for three Days; until (as ſhe ſaid) ſhe ſaw *nothing but Blackneſs of Darkneſs before her, and* her *very Fleſh trembled for fear of God's wrath:* ſhe *wondred and was aſtoniſh'd at* herſelf, *that ſhe had been*

been ſo concerned for her Body, and had applied ſo often to Phyſicians to heal that, and had *neglected* her *Soul.* Her Sinfulneſs appeared with a very awful Aſpect to her, eſpecially in three things, (*viz.*) her Original Sin, and her Sin in murmuring at God's Providence, in the Weakneſs and Afflictions ſhe had been under, and in want of Duty to Parents, tho' others had look'd upon her to excel in Dutifulneſs. On *Saturday*, ſhe was ſo earneſtly engaged in reading the Bible and other Books, that ſhe continued in it, ſearching for ſomething to relieve her, till her Eyes were ſo dim, that ſhe could not know the Letters. Whilſt ſhe was thus engaged in Reading, Prayer, and other religious Exerciſes, ſhe thought of thoſe Words of *Chriſt*, wherein he warns us not to be *as the Heathen*, that *think they ſhall be heard for their much ſpeaking*; which, ſhe ſaid, led her to ſee that ſhe had truſted to her own Prayers and religious Performances, and now ſhe was put to a *non plus*, and knew not which way to turn herſelf, or where to ſeek Relief.

While her Mind was in this Poſture, her Heart, ſhe ſaid, ſeem'd to fly to the Miniſter for Refuge, hoping that he could give her ſome Relief. She came the ſame Day to her Brother, with the Countenance of a Perſon in diſtreſs, expoſtulating with him, why he had not told her more of her Sinfulneſs, and earneſtly enquiring of him

what ſhe ſhould do. She ſeem'd that Day to feel in herſelf an Enmity againſt the Bible, which greatly affrighted her. Her ſenſe of her own exceeding Sinfulneſs continued increaſing from *Thurſday* till *Monday*; and ſhe gave this account of it, that it had been an Opinion, which till now ſhe had entertain'd, that ſhe was not guilty of *Adam*'s Sin, nor any way concerned in it, becauſe ſhe was not active in it; but that now ſhe ſaw ſhe was guilty of that Sin, and all over defiled by it; and that the Sin which ſhe brought into the World with her, was alone ſufficient to condemn her.

On the *Sabbath-day* ſhe was ſo ill that her Friends thought it not beſt that ſhe ſhould go to publick Worſhip, of which ſhe ſeem'd very deſirous: But when ſhe went to Bed on the *Sabbath-day* Night, ſhe took up a Reſolution that ſhe would the next Morning go to the Miniſter, hoping to find ſome Relief there. As ſhe awaked on *Monday* Morning, a little before day, ſhe wondered within herſelf at the Eaſineſs and Calmneſs ſhe felt in her Mind, which was of that kind which ſhe never felt before; as ſhe thought of this, ſuch Words as theſe were in her Mind; *The Words of the Lord are pure Words, Health to* the Soul, *and Marrow to the Bones:* And then theſe Words came to her Mind, *the Blood of Chriſt cleanſes from all Sin*; which were accompanied with a lively ſenſe of the Excellency of *Chriſt*,

Chriſt, and his Sufficiency to ſatisfy for the Sins of the whole World. She then thought of that Expreſſion, *'Tis a pleaſant thing for the Eyes to behold the Sun*; which Words then ſeem'd to her to be very applicable to *Jeſus Chriſt*. By theſe things her Mind was led into ſuch Contemplations and Views of *Chriſt*, as fill'd her exceeding full of Joy. She told her Brother in the Morning that ſhe had *ſeen* (*i. e.* in realizing Views by Faith) *Chriſt the laſt Night*, and that ſhe had *really thought that ſhe had not Knowledge enough to be converted*; but, ſays ſhe, *God can make it quite eaſy!* On *Monday* ſhe felt all day a conſtant Sweetneſs in her Soul. She had a Repetition of the ſame Diſcoveries of *Chriſt* three Mornings together, that ſhe had on *Monday* Morning, and much in the ſame manner, at each time, waking a little before day; but brighter and brighter every time.

At the laſt time on *Wedneſday* Morning, while in the Enjoyment of a ſpiritual View of *Chriſt*'s Glory and Fulneſs, her Soul was filled with Diſtreſs for Chriſtleſs Perſons, to conſider what a miſerable Condition they were in: and ſhe felt in herſelf a ſtrong Inclination immediately to go forth to warn Sinners; and propoſed it the next Day to her Brother to aſſiſt her in going from houſe to houſe; but her Brother reſtrain'd her, telling her of the unſuitableneſs of ſuch a Method. She told one of her Siſters that Day, that

ſhe loved *all Mankind, but eſpecially the People of God.* Her Siſter aſked her why ſhe loved all Mankind? She reply'd, *becauſe God had made them.* After this, there happen'd to come into the Shop where ſhe was at work, three Perſons that were thought to be lately converted; her ſeeing them as they ſtep'd in one after another into the Door, ſo affected her, and ſo drew forth her love to them, that it overcame her, and ſhe almoſt fainted: And when they began to talk of the things of Religion, it was more than ſhe could bear; they were obliged to ceaſe on that account. It was a very frequent thing with her to be overcome with a flow of Affection to them that ſhe thought Godly, in Converſation with them, and ſometimes only at the Sight of them.

She had many extraordinary Diſcoveries of the Glory of God and *Chriſt*; ſometimes in ſome particular Attributes, and ſometimes in many. She gave an Account that once, as thoſe four Words paſſed thro' her Mind, *WISDOM, JUSTICE, GOODNESS, and TRUTH,* her Soul was fill'd with a ſenſe of the Glory of each of theſe divine Attributes, but eſpecially the laſt; *Truth,* ſaid ſhe, *ſunk the deepeſt!* And therefore as theſe Words paſſed, this was repeated, *TRUTH, TRUTH!* Her Mind was ſo ſwallowed up with a Senſe of the Glory of God's *Truth* and other Perfections, that ſhe ſaid, *it ſeemed as tho' her Life was going,*

going, and that ſhe *ſaw it was eaſy with God to take away* her *Life by Diſcoveries of himſelf*. Soon after this ſhe went to a private religious Meeting, and her Mind was full of a Senſe and View of the Glory of God all the Time; and when the Exerciſe was ended, ſome aſked her concerning what ſhe had experienced: And ſhe began to give them an Account; but as ſhe was relating it, it revived ſuch a Senſe of the ſame Things, that her Strength failed; and they were obliged to take her, and lay her upon the Bed. Afterwards ſhe was greatly affected, and rejoiced with theſe Words, *Worthy is the Lamb that was ſlain.*

She had ſeveral Days together a ſweet ſenſe of the Excellency and Lovelineſs of *Chriſt* in his *Meekneſs*, which diſpoſed her continually to be repeating over theſe Words, which were ſweet to her, *MEEK AND LOWLY IN HEART, MEEK AND LOWLY IN HEART.* She once expreſs'd herſelf to one of her Siſters, to this purpoſe, that ſhe had continued *whole Days and whole Nights*, in a conſtant raviſhing View of the Glory of God and *Chriſt*, *having enjoy'd as much as her Life could* bear. Once as her Brother was ſpeaking of the dying Love of *Chriſt*, ſhe told him that ſhe had ſuch a ſenſe of it, that the meer Mentioning it was ready to overcome her.

Once, when ſhe came to me, ſhe told how that at ſuch and ſuch a time ſhe thought

ſhe ſaw as much of God, and had as much Joy and Pleaſure as was poſſible in this Life, and that yet afterwards God diſcovered himſelf yet far more abundantly, and ſhe ſaw the ſame things that ſhe had ſeen before, yet more clearly, and in another, and far more excellent and delightful manner, and was filled with a more exceeding Sweetneſs; ſhe likewiſe gave me ſuch an Account of the Senſe ſhe once had from day to day of the Glory of *Chriſt*, and of God, in his various Attributes, that it ſeemed to me ſhe dwelt for Days together in a kind of *beatific Viſion* of God; and ſeem'd to have, as I thought, as immediate an Intercourſe with him, as a Child with a Father: and at the ſame time, ſhe appeared moſt remote from any high Thought of herſelf, and of her own Sufficiency; but was like a *little Child*, and expreſſed a great Deſire to be inſtructed, telling me that ſhe longed very often to come to me for Inſtruction, and wanted to live at my Houſe, that I might tell her her Duty.

She often expreſſed a ſenſe of the Glory of God appearing in the Trees, and Growth of the Fields, and other Works of God's Hands. She told her Siſter that lived near the Heart of the Town, that ſhe once thought it a pleaſant thing to live in the middle of the Town, *but now*, ſays ſhe, *I think it much more pleaſant to ſit and ſee the Wind blowing the Trees, and to behold in the Country*

Country what God has made. She had ſometimes the powerful Breathings of the Spirit of God on her Soul, while reading the Scripture, and would expreſs a ſenſe that ſhe had of the certain Truth and Divinity thereof. She ſometimes would appear with a pleaſant Smile on her Countenance; and when her Siſter took notice of it and aſked why ſhe ſmiled, ſhe replied, *I am brim-full of a ſweet feeling within!* She often uſed to expreſs how *good and ſweet it* was *to lie low before God, and the lower* (ſays ſhe) *the better!* and that it was *pleaſant to think of lying in the Duſt, all the Days of her Life, mourning for Sin.* She was wont to manifeſt a great ſenſe of her own Meanneſs and Dependance. She often expreſs'd an exceeding Compaſſion, and pitiful Love, which ſhe found in her Heart towards Perſons in a Chriſtleſs Condition; which was ſometimes ſo ſtrong, that as ſhe was paſſing by ſuch in the Streets, or thoſe that ſhe feared were ſuch, ſhe would be overcome by the Sight of them. She once ſaid, that ſhe *longed to have the whole World ſaved*, ſhe wanted, as it were, *to pull them all* to her; ſhe could *not bear to have one loſt.*

She had great Longings to die, that ſhe might be with *Chriſt*; which increaſed till ſhe thought ſhe did not know how to be patient to wait till God's time ſhould come. But once when ſhe felt thoſe Longings, ſhe thought with herſelf, *If I long to die, why*

do I go to Phyſicians? Whence ſhe concluded that her Longings for Death were not well regulated. After this ſhe often put it to herſelf, which ſhe ſhould chooſe, whether to live or to die, to be ſick or to be well, and ſhe found ſhe could not tell, till at laſt ſhe found herſelf diſpoſed to ſay theſe Words; *I am quite willing to live, and quite willing to die; quite willing to be ſick, and quite willing to be well; and quite willing for any thing that God will bring upon me! And then*, ſaid ſhe, *I felt myſelf perfectly eaſy*, in a full Submiſſion to the Will of God. She then lamented much, that ſhe had been ſo eager in her Longings for Death, as it argued want of ſuch a Reſignation to God as ought to be. She ſeemed henceforward to continue in this reſigned Frame till Death.

After this her Illneſs increaſed upon her: And once after ſhe had before ſpent the greater part of the Night in extreme Pain, ſhe awaked out of a little ſleep with theſe Words in her Heart and Mouth; *I am willing to ſuffer for Chriſt's ſake, I am willing to ſpend and be ſpent for Chriſt's ſake, I am willing to ſpend my Life, even my very Life for Chriſt's ſake!* And tho' ſhe had an extraordinary Reſignation, with reſpect to Life or Death, yet the Thoughts of dying were exceeding ſweet to her. At a time when her Brother was reading in *Job*, concerning Worms feeding on the dead Body, ſhe appear'd with a pleaſant Smile; and being enquired

quired of about it, ſhe ſaid, it was ſweet to her to think of *her* being in ſuch Circumſtances. At another time, when her Brother mentioned to her the Danger there ſeem'd to be that the Illneſs ſhe then laboured under, might be an Occaſion of her Death, it filled her with Joy that almoſt overcame her. At another time, when ſhe met a Company following a Corpſe to the Grave, ſhe ſaid, it was ſweet to her to think, that they would in a little time follow her in like manner.

Her Illneſs in the latter part of it was ſeated much in her Throat; and ſwelling inward, fill'd up the Pipe, ſo that ſhe could ſwallow nothing but what was perfectly liquid, and but very little of that, and with great and long Strugglings and Stranglings, that which ſhe took in, flying out at her Noſtrils, till ſhe at laſt could ſwallow nothing at all: She had a raging Appetite to Food, ſo that ſhe told her Siſter, when talking with her about her Circumſtances, that the worſt Bit ſhe threw to her Swine, would be ſweet to her: but yet when ſhe ſaw that ſhe could not ſwallow it, ſhe ſeemed to be as perfectly contented without it, as if ſhe had no Appetite to it. Others were greatly moved to ſee what ſhe underwent, and were fill'd with Admiration at her unexampled Patience. At a time when ſhe was ſtriving in vain to get down a little Food, ſomething liquid, and was very much ſpent

with

with it; ſhe looked upon her Siſter with a Smile, ſaying, *O Siſter, this is for my Good!* At another time, when her Siſter was ſpeaking of what ſhe underwent, ſhe told her, that ſhe *lived an Heaven upon Earth for all that.* She uſed ſometimes to ſay to her Siſter, under her extreme Sufferings, *It is good to be ſo!* Her Siſter once aſked her, why ſhe ſaid ſo, *Why*, ſays ſhe, *becauſe God would have it ſo: It is beſt that things ſhould be as God would have them: It looks beſt to me.* After her Confinement, as they were leading her from the Bed to the Door, ſhe ſeemed overcome by the Sight of things abroad, as ſhewing forth the Glory of the Being that had made them. As ſhe lay on her Death-bed, ſhe would often ſay theſe Words, *God is my Friend!* And once looking upon her Siſter, with a Smile, ſaid, *O Siſter! How good it is! How ſweet and comfortable it is to conſider, and think of heavenly things!* and uſed this Argument to perſuade her Siſter to be much in ſuch Meditations.

She expreſs'd, on her Death-Bed, an exceeding Longing, *both for Perſons in a natural State, that they might be converted, and for the Godly that they might ſee and know more of God.* And when thoſe that looked on themſelves as in a Chriſtleſs State came to ſee her, ſhe would be greatly moved with compaſſionate Affection. One in particular that ſeem'd to be in great diſtreſs about the State of her Soul, and had come to ſee her

her from time to time, ſhe deſired her Siſter to perſuade not to come any more, becauſe the Sight of her ſo wrought on her Compaſſions, that it overcame her Nature. The ſame Week that ſhe died, when ſhe was in diſtreſſing Circumſtances as to her Body, ſome of the Neighbours that came to ſee her, asked if ſhe was willing to die? She reply'd, that ſhe was *quite willing either to live or die; ſhe was willing to be in pain; ſhe was willing to be ſo always as ſhe was then, if that was the Will of God.* She *willed what God willed.* They asked her whether ſhe was willing to die that Night? She anſwer'd, *Yes, if it be God's Will.* And ſeem'd to ſpeak all with that perfect compoſure of Spirit, and with ſuch a chearful and pleaſant Countenance, that it filled them with Admiration.

She was very weak a conſiderable time before ſhe died, having pined away with Famine and Thirſt, ſo that her Fleſh ſeem'd to be dried upon her Bones; and therefore could ſay but little, and manifeſted her Mind very much by Signs. She ſaid ſhe had *Matter enough* to fill up *all her Time with Talk, if* ſhe *had but Strength.* A few Days before her Death, ſome asked her, whether ſhe *held* her *Integrity ſtill?* Whether ſhe was *not afraid of Death?* She anſwer'd to this purpoſe, that ſhe had not the leaſt Degree of fear of Death. They asked her *why* ſhe would *be ſo confident?* She anſwered, *If I ſhould ſay otherwiſe, I ſhould ſpeak contrary to what*

what I know: there is, ſays ſhe, *indeed a dark Entry, that looks ſomething dark, but on the other Side there appears ſuch a bright ſhining Light, that I cannot be afraid!* She ſaid not long before ſhe died, that ſhe *uſed to be afraid how* ſhe *ſhould grapple with Death*; *but*, ſays ſhe, *God has ſhewed me that he can make it eaſy in great Pain.* Several Days before ſhe died, ſhe could ſcarcely ſay any thing but juſt *yes*, and *no*, to Queſtions that were asked her, for ſhe ſeem'd to be dying for three Days together; but ſeem'd to continue in an admirable ſweet Compoſure of Soul, without any Interruption, to the laſt, and died as a Perſon that went to ſleep, without any ſtruggling, about Noon, on *Friday, June* 27, 1735.

She had long been infirm, and often had been exerciſed with great Pain; but ſhe died chiefly of Famine. It was, doubtleſs, partly owing to her bodily Weakneſs, that her Nature was ſo often overcome, and ready to ſink with gracious Affection; but yet the Truth was, that ſhe had more Grace, and greater Diſcoveries of God and *Chriſt*, than the preſent frail State did well conſiſt with. She wanted to be where ſtrong Grace might have more Liberty, and be without the Clog of a weak Body; there ſhe longed to be, and there ſhe doubtleſs now is. She was looked upon amongſt ūs, as a very eminent Inſtance of Chriſtian Experience; but this is but a very broken and imperfect Account

I have

I have given of her: Her Eminency would much more appear, if her Experiences were fully related, as ſhe was wont to expreſs, and manifeſt them, while living. I once read this Account to ſome of her pious Neighbours, who were acquainted with her, who ſaid, to this purpoſe, that the *Picture* fell much ſhort of the *Life*; and particularly that it much fail'd of duly repreſenting her Humility, and that admirable Lowlineſs of Heart, that at all times appeared in her. But there are, (bleſſed be God!) many living Inſtances, of much the like nature, and in ſome Things no leſs extraordinary.

But I now proceed to the *other Inſtance* that I would give an Account of, which is of the *little Child* fore-mentioned. Her Name is *Phebe Bartlet*, Daughter of *William Bartlet*. I ſhall give the Account as I took it from the mouths of her Parents, whoſe Veracity none that know them doubt of.

Second Inſtance of a young Child.

She was born in *March*, in the year 1731. About the latter end of *April*, or beginning of *May*, 1735, ſhe was greatly affected by the talk of her Brother, who had been hopefully converted a little before, at about eleven years of Age, and then ſeriouſly talked to her about the great Things of Religion. Her Parents did not know of it at that time, and were not wont, in the Counſels they gave to their Children, particularly

to direct themſelves to her, by reaſon of her being ſo young, and as they ſuppoſed not capable of Underſtanding: but after her Brother had talked to her, they obſerved her very earneſtly to liſten to the Advice they gave to the other Children; and ſhe was obſerved very conſtantly to retire, ſeveral times in a Day, as was concluded, for ſecret Prayer; and grew more and more engaged in Religion, and was more frequent in her Cloſet; till at laſt ſhe was wont to viſit it five or ſix times in a Day: and was ſo engaged in it, that nothing would at any Time divert her from her ſtated Cloſet Exerciſes. Her Mother often obſerved and watched her, when ſuch Things occurr'd, as ſhe thought moſt likely to divert her, either by putting it out of her Thoughts, or otherwiſe engaging her Inclinations; but never could obſerve her to fail. She mention'd ſome very remarkable Inſtances.

She once of her own accord ſpake of her Unſucceſsfulneſs, in that ſhe could not find God, or to that purpoſe. But on *Thurſday*, the laſt Day of *July*, about the middle of the Day, the Child being in the Cloſet, where it uſed to retire, its Mother heard it ſpeaking aloud; which was unuſual, and never had been obſerved before: And her Voice ſeemed to be as of one exceeding importunate and engaged; but her Mother could diſtinctly hear only theſe Words, (ſpoken in her childiſh Manner, but ſeemed

ed to be ſpoken with extraordinary earneſtneſs, and out of Diſtreſs of Soul) *Pray BLESSED LORD give me Salvation! I PRAY, BEG pardon all my Sins!* When the Child had done Prayer, ſhe came out of the Cloſet, and came and ſat down by her Mother, and cried out aloud. Her Mother very earneſtly aſked her ſeveral times, what the matter was, before ſhe would make any Anſwer; but ſhe continued exceedingly crying, and wreathing her Body to and fro, like one in Anguiſh of Spirit. Her Mother then aſked her, whether ſhe was afraid that God would not give her Salvation. She then anſwered *yes, I am afraid I ſhall go to Hell!* Her Mother then endeavoured to quiet her, and told her ſhe *would not have her cry,* ſhe *muſt be a good Girl, and pray every Day, and* ſhe *hoped God would give her Salvation.* But this did not quiet her at all; but ſhe continued thus earneſtly crying and taking on for ſome time, till at length ſhe ſuddenly ceaſed crying, and began to ſmile, and preſently ſaid with a ſmiling Countenance, *Mother, the Kingdom of Heaven is come to me!* Her Mother was ſurprized at the ſudden Alteration, and at the Speech; and knew not what to make of it, but at firſt ſaid nothing to her. The Child preſently ſpake again, and ſaid, *there is another come to me, and there is another, there is three*; and being aſked what ſhe meant, ſhe anſwered, *one is, Thy will be done, and there*

is another, *Enjoy him for ever*; by which it ſeems that when the Child ſaid *there is three come to me*, ſhe meant three Paſſages of its Catechiſm that came to her Mind.

After the Child had ſaid this, ſhe retired again into her Cloſet; and her Mother went over to her Brother's, who was next Neighbour; and when ſhe came back, the Child, being come out of the Cloſet, meets her Mother with this chearful Speech, *I can find God now!* referring to what ſhe had before complained of that ſhe could not find God. Then the Child ſpoke again, and ſaid, *I love God!* her Mother asked her, *how well* ſhe loved God, whether ſhe loved God *better than her Father and Mother*, ſhe ſaid *yes*. Then ſhe asked her whether ſhe loved God *better than her little Siſter* Rachael. She anſwered *yes*, *better than any thing!* Then her eldeſt Siſter, referring to her ſaying ſhe could *find God now*, aſked her where ſhe could *find God*. She anſwered *in Heaven: Why*, ſaid ſhe, *have you been in Heaven? No*, ſaid the Child. By this it ſeems not to have been any Imagination of any thing ſeen with bodily Eyes, that ſhe called God, when ſhe ſaid I can find God now. Her Mother asked her whether ſhe was *afraid of going to Hell*, and that had made her cry. She anſwered, *yes*, *I was*; *but now I ſhan't*. Her Mother asked her whether ſhe thought that God had given her Salvation; She anſwered *yes*. Her Mother aſked

asked her, *when.* She anſwered, *to-day.* She appear'd all that Afternoon exceeding chearful and joyful. One of the Neighbours asked her, how ſhe felt herſelf? She anſwer'd, *I feel better than I did.* The Neighbour asked her, what made her feel better: She anſwered, *God makes me.* That Evening as ſhe lay a-bed, ſhe called one of her little Couſins to her that was preſent in the Room, as having ſomething to ſay to him; and when he came, ſhe told him, that *Heaven was better than Earth.* The next day being *Friday*, her Mother asking her her Catechiſm, asked her *what God made* her *for:* She anſwered *to ſerve him*, and added, *every body ſhould ſerve God, and get an Intereſt in Chriſt.*

The ſame Day the elder Children, when they came home from School, ſeemed much affected with the extraordinary Change that ſeemed to be made in *Phebe:* And her Siſter *Abigail* ſtanding by, her Mother took occaſion to counſel her, now to improve her Time, to prepare for another World: On which *Phebe* burſt out in Tears, and cried out *Poor Nabby!* Her Mother told her ſhe would not have her cry, ſhe hoped that God would give *Nabby* Salvation; but that did not quiet her, but ſhe continued earneſtly crying for ſome time; and when ſhe had in a meaſure ceaſed, her Siſter *Eunice* being by her, ſhe burſt out again, and cried *Poor Eunice!* and cried exceedingly; and when ſhe had almoſt done, ſhe went into another

Room, and there looked upon her Siſter *Naomi:* and burſt out again, crying *Poor Amy!* Her Mother was greatly affected at ſuch a Behaviour in the Child, and knew not what to ſay to her. One of the Neighbours coming in a little after, asked her what ſhe had cried for. She ſeemed at firſt backward to tell the Reaſon: her Mother told her ſhe might tell that Perſon, for he *had given* her *an Apple:* Upon which ſhe ſaid, ſhe *cried becauſe* ſhe *was afraid they would go to Hell.*

At Night a certain Miniſter, that was occaſionally in the Town, was at the Houſe, and talked conſiderably with her, of the Things of Religion; and after he was gone ſhe ſat leaning on the Table, with Tears running out of her Eyes: And being asked what made her cry, ſhe ſaid it was *thinking about God.* The next Day being *Saturday*, ſhe ſeemed great part of the Day to be in a very affectionate Frame, had four turns of Crying, and ſeemed to endeavour to curb herſelf, and hide her Tears, and was very backward to talk of the occaſion of it. On the *Sabbath* Day ſhe was aſked whether ſhe believed in God; ſhe anſwered *yes:* And being told that *Chriſt* was the Son of God, ſhe made ready Anſwer, and ſaid, *I know it.*

From this Time there has appeared a very remarkable abiding Change in the Child: She has been very ſtrict upon the Sabbath;

Sabbath; and ſeems to long for the Sabbath Day before it comes, and will often in the Week-time be enquiring how long it is to the Sabbath Day, and muſt have the Days particularly counted over that are between, before ſhe will be contented. And ſhe ſeems to love God's Houſe, is very eager to go thither: Her Mother once asked her why ſhe had ſuch a Mind to go? whether it was not to ſee fine Folks? She ſaid *no*, *it* was *to hear Mr.* Edwards *preach.* When ſhe is in the place of Worſhip, ſhe is very far from ſpending her Time there as Children at her Age uſually do, but appears with an Attention that is very extraordinary for ſuch a Child. She alſo appears very deſirous at all Opportunities to go to private religious Meetings; and is very ſtill and attentive at Home, in Prayer-time, and has appeared affected in time of Family-Prayer. She ſeems to delight much in hearing religious Converſation: When I once was there with ſome others that were Strangers, and talked to her ſomething of Religion, ſhe ſeemed more than ordinarily attentive; and when we were gone, ſhe looked out very wiſtly after us, and ſaid, *I wiſh they would come again!* Her Mother asked her *why:* Says ſhe, *I love to hear them talk!*

She ſeems to have very much of the Fear of God before her Eyes, and an extraordinary Dread of Sin againſt him; of which

which her Mother mentioned the following remarkable Inſtance. Some time in *Auguſt*, the laſt Year, ſhe went with ſome bigger Children, to get ſome Plumbs, in a a Neighbour's Lot, knowing nothing of any harm in what ſhe did; but when ſhe brought ſome of the Plumbs into the Houſe, her Mother mildly reproved her, and told her that ſhe *muſt not get Plumbs without leave, becauſe it was Sin: God* had *commanded* her *not to ſteal.* The Child ſeemed greatly ſurprized, and burſt out into Tears, and cried out, *I won't have theſe Plumbs!* and turning to her Siſter *Eunice*, very earneſtly ſaid to her, *why did you aſk me to go to that Plumb-Tree? I ſhould not have gone if you had not aſked me.* The other Children did not ſeem to be much affected or concerned; but there was no pacifying *Phebe.* Her Mother told her ſhe might go and aſk leave, and then it would not be ſin for her to eat them; and ſent one of the *Children* to that end; and when ſhe returned, her Mother told her that the Owner had given leave, now ſhe might eat them, and it would not be ſtealing. This ſtill'd her a little while; but preſently ſhe broke out again into an exceeding Fit of *Crying*: Her Mother asked her *what* made her *cry again? Why* ſhe cried *now, ſince* they had asked *leave? What* it was that troubled her now? And aſked her ſeveral times very earneſtly, before ſhe made any Anſwer; but at laſt ſaid, *it was becauſe,*

becauſe, *BECAUSE IT WAS SIN.* She continued a conſiderable time crying; and ſaid ſhe would not *go again if Eunice* aſked her *an hundred Times*; and ſhe retained her Averſion to that Fruit for a conſiderable time, under the remembrance of her former Sin.

She at ſome times appears greatly affected and delighted with Texts of Scripture that come to her Mind. Particularly, about the beginning of *November*, the laſt Year, that Text came to her Mind, *Rev.* iii. 20. *Behold, I ſtand at the Door and knock: If any Man hear my Voice, and open the Door, I will come in, and ſup with him, and he with me.* She ſpoke of it to thoſe of the Family, with a great appearance of Joy, a ſmiling *Countenance*, and Elevation of Voice, and afterwards ſhe went into another Room, where her Mother overheard her talking very earneſtly to the *Children* about it, and particularly heard her ſay to them, three or four times over, with an air of exceeding Joy and Admiration, *Why it is to SUP WITH GOD.* At ſome time about the middle of the Winter, very late in the Night, when all were a-bed, her Mother perceived that ſhe was awake, and heard her, as tho' ſhe was weeping. She called to her, and asked her what was the matter. She anſwered with a low Voice, ſo that her Mother could not hear what ſhe ſaid; but thinking it might be occaſioned by ſome

ſpiritual

ſpiritual Affection, ſaid no more to her; but perceived her to lie awake, and to continue in the ſame Frame, for a conſiderable time. The next Morning, ſhe asked her whether ſhe did not cry the laſt Night: The *Child* anſwered *yes, I did cry a little, for I was thinking about God and Chriſt, and they loved me.* Her Mother aſked her whether *to think of God and Chriſt's loving her made her cry:* She anſwered *yes, it does ſometimes.*

She has often manifeſted a great Concern for the good of other Souls: and has been wont many times affectionately to counſel the other *Children.* Once about the latter end of *September*, the laſt Year, when ſhe and ſome others of the *Children* were in a Room by themſelves, a husking *Indian Corn*, the *Child* after a while came out and ſat by the Fire. Her Mother took notice that ſhe appeared with a more than ordinary ſerious and penſive *Countenance*, but at laſt ſhe broke Silence, and ſaid, I have been talking to *Nabby* and *Eunice.* Her Mother asked her what ſhe had ſaid to them. Why ſaid ſhe, I *told them they muſt pray, and prepare to die*, that they had *but a little while to live in this World, and* they *muſt be always ready.* When *Nabby* came out, her Mother asked her whether ſhe had ſaid that to them. *Yes*, ſaid ſhe, *ſhe ſaid that, and a great deal more.* At other times, the *Child* took her Opportunities to talk to the other Children about the great

Concern

Concern of their Souls, ſometimes, ſo as much to affect them, and ſet them into Tears. She was once exceeding importunate with her Mother to go with her Siſter *Naomi* to pray: Her Mother endeavour'd to put her off; but ſhe pulled her by the Sleeve, and ſeem'd as if ſhe would by no means be denied. At laſt her Mother told her, that *Amy muſt go and pray herſelf; but*, ſays the Child, *ſhe will not go*; and perſiſted earneſtly to beg of her Mother to go with her.

She has diſcover'd an uncommon Degree of a Spirit of *Charity*; particularly on the following Occaſion: A poor Man that lives in the Woods, had lately loſt a *Cow* that the Family much depended on, and being at the Houſe, he was relating his Misfortune, and telling of the Straits and Difficulties they were reduced to by it. She took much notice of it, and it wrought exceedingly on her *Compaſſions:* And after ſhe had attentively heard him a while, ſhe went away to her Father, who was in the Shop, and intreated him to give that Man a *Cow*: and told him that *the poor Man* had *no Cow!* that *the Hunters or ſomething elſe* had *kill'd his Cow!* and intreated him to give him one of theirs. Her Father told her that they could not ſpare one. Then ſhe intreated him to let him and his Family come and live at his Houſe: And had much talk of the ſame nature, whereby ſhe manifeſted Bowels of *Compaſſion* to the Poor.

She

She has manifeſted great Love to her Miniſter: Particularly when I returned from my long Journey for my Health, the laſt *Fall*, when ſhe heard of it, ſhe appeared very joyful at the News, and told the *Children* of it, with an elevated Voice, as the moſt joyful Tidings; repeating it over and over, *Mr.* Edwards *is come home! Mr.* Edwards *is come home!* She ſtill continues very conſtant in ſecret Prayer, ſo far as can be obſerved, (for ſhe ſeems to have no Deſire that others ſhould obſerve her when ſhe retires, but ſeems to be a *Child* of a reſerved Temper) and every Night before ſhe goes to Bed, will ſay her *Catechiſm*, and will by no means miſs of it: ſhe never forgot it but once, and then after ſhe was a-bed, thought of it, and cried out in Tears, *I han't ſaid my Catechiſm!* and would not be quieted till her Mother asked her the *Catechiſm* as ſhe lay in Bed. She ſometimes appears to be in doubt about the condition of her Soul, and when asked whether ſhe thinks that ſhe is prepared for Death, ſpeaks ſomething doubtfully about it: At other times ſeems to have no doubt, but when asked replies *yes* without heſitation.

Satan much reſtrained at firſt.

In the former part of this great Work of God amongſt us, till it got to its Height, we ſeemed to be wonderfully ſmiled upon and bleſſed in all reſpects. *Satan* (as has been already obſerved,)

ſerved,) ſeemed to be unuſually reſtrain'd: Perſons that before had been involved in Melancholy, ſeem'd to be as it were waked up out of it; and thoſe that had been entangled with extraordinary Temptations, ſeem'd wonderfully to be ſet at liberty; and not only ſo, but it was the moſt remarkable time of Health, that ever I knew ſince I have been in the Town. We ordinarily have ſeveral Bills put up, every Sabbath, for Perſons that are ſick, but now we had not ſo much as one for many Sabbaths together. But after this it ſeem'd to be otherwiſe, when this Work of God appear'd to be at its greateſt Height, a poor weak Man that belongs to the Town, being in great ſpiritual Trouble, was hurried with violent Temptations to cut his own Throat, and made an Attempt, but did not do it effectually. He after this continued a conſiderable Time exceedingly overwhelmed with Melancholy; but has now of a long time been very greatly delivered, by the Light of God's Countenance lifted up upon him, and has expreſſed a great ſenſe of his Sin in ſo far yielding to Temptation; and there are in him all hopeful Evidences of his having been made a Subject of ſaving Mercy.

Now let looſe and raging, as uſual on ſuch Appearances of God.

In the latter part of *May*, it began to be very ſenſible that the Spirit of God was gradually withdrawing from

eſpecially toward the end of the time (viz.) May 1735.

us, and after this Time *Satan* ſeem'd to be more let looſe, and raged in a dreadful manner. The firſt Inſtance wherein it appeared, was a Perſon's putting an End to his own Life, by cutting his Throat. He was a Gentleman of more than common Underſtanding, of ſtrict Morals, religious in his Behaviour, and an uſeful honourable Perſon in the Town; but was of a Family that are exceeding prone to the Diſeaſe of Melancholy, and his Mother was kill'd with it. He had, from the beginning of this extraordinary Time, been exceedingly concern'd about the State of his Soul, and there were ſome Things in his Experience, that appeared very hopefully; but he durſt entertain no Hope concerning his own good Eſtate. Towards the latter part of his Time, he grew much diſcouraged, and Melancholy grew amain upon him, till he was wholly overpower'd by it, and was in great Meaſure paſt a Capacity of receiving Advice, or being reaſoned with to any purpoſe: The Devil took the Advantage, and drove him into deſpairing Thoughts. He was kept awake a-nights, meditating Terror; ſo that he had ſcarce any Sleep at all, for a long time together. And it was obſerved at laſt, that he was ſcarcely well capable of managing his ordinary Buſineſs, and was judg'd delirious by the Coroner's Inqueſt. The News of this extraordinarily affected the Minds of People here, and ſtruck them as it were with Aſtoniſhment.

After

After this, Multitudes in this, and other Towns, ſeemed to have it ſtrongly ſuggeſted to them, and preſſed upon them, to do as this Perſon had done. And many that ſeemed to be under no Melancholy, ſome pious Perſons, that had no ſpecial Darkneſs, or Doubts about the goodneſs of their State, nor were under any ſpecial Trouble or Concern of Mind about any thing Spiritual or Temporal, yet had it urged upon them, as if ſomebody had ſpoke to them, *Cut your own Throat, now is a good Opportunity.* Now; now! So that they were obliged to fight with all their might to reſiſt it, and yet no Reaſon ſuggeſted to 'em why they ſhould do it.

About the ſame time, there were two remarkable Inſtances of Perſons led away with ſtrange Enthuſiaſtick Deluſions: one at *Suffield*, and another at *South-Hadley*: That which has made the greateſt noiſe in the Country was of the Man at *South-Hadley*, whoſe Deluſion was, that he thought himſelf divinely inſtructed to direct a poor Man in melancholy and deſpairing Circumſtances, to ſay certain Words in Prayer to God, as recorded in *Pſal.* cxvi. 4. for his own Relief. The Man is eſteem'd a pious Man: I have ſince this Error of his, had a particular Acquaintance with him; and I believe none would queſtion his Piety, that had had ſuch an Acquaintance. He gave me a particular Account of the Manner

how he was deluded; which is too long to be here inſerted. But in ſhort he was exceedingly rejoiced and elevated with this extraordinary Work, ſo carried on in this part of the Country, and was poſſeſſed with an Opinion that it was the beginning of the glorious Times of the Church ſpoken of in Scripture: And had read it as the Opinion of ſome Divines, that there would be many in theſe Times that ſhould be endued with extraordinary Gifts of the Holy Ghoſt, and had embraced the Notion; tho' he had at firſt no Apprehenſions that any beſides Miniſters would have ſuch Gifts. But he ſince exceedingly laments the Diſhonour he has done to God, and the Wound he has given Religion in it, and has lain low before God and Man for it.

After theſe things the Inſtances of Converſion were rare here in compariſon of what they had before been, (tho' that remarkable Inſtance of the little Child was after this;) and the Spirit of God not long after this time, appeared very ſenſibly withdrawing from all parts of the Country, (tho' we have heard of its going on in ſome Places of *Connecticut*, and that it continues to be carried on even to this Day.) But Religion remained here, and I believe in ſome other Places, the main Subject of Converſation, for ſeveral Months after this. And there were ſome Turns, wherein God's Work ſeemed ſomething to revive, and we

were

were ready to hope that all was going to be renewed again: yet in the main there was a gradual Decline of that general, engaged, lively Spirit in Religion, which had been before. Several things have happen'd ſince, that have diverted People's Minds, and turned their Converſation more to other Affairs, as particularly his *Excellency* the Governor's coming up, and the *Committee* of *General Court*, on the Treaty with the *Indians*; and afterwards the *Springfield* Controverſy; and ſince that, our People in this Town have been engaged in the building of a new Meeting-houſe: and ſome other Occurrences might be mentioned, that have ſeemed to have this Effect.

The Effects of this good Work ſtill abide.

But as to thoſe that have been thought to be converted among us, in this time, they generally ſeem to be Perſons that have had an abiding Change wrought on them: I have had particular acquaintance with many of them ſince, and they generally appear to be Perſons that have a new Senſe of things, new Apprehenſions and Views of God, of the divine Attributes, and *Jeſus Chriſt*, and the great Things of the Goſpel: They have a new Senſe of the Truth of them, and they affect them in a new manner; tho' it is very far from being always alike with them, neither can they revive a Senſe of things when they pleaſe. Their Hearts are often

touched, and ſometimes filled with new Sweetneſſes and Delights; there ſeems to be an inward Ardor and burning of Heart that they expreſs, the like to which they never experienced before; ſometimes, perhaps, occaſioned only by the Mention of *Chriſt*'s Name, or ſome one of the Divine Perfections: There are new Appetites, and a new kind of Breathings and Pantings of Heart, *and Groanings that cannot be uttered.* There is a new kind of inward Labour and Struggle of Soul towards Heaven and Holineſs.

Some that before were very rough in their Temper and Manners ſeem to be remarkably ſoften'd and ſweeten'd. And ſome have had their Souls exceedingly filled, and overwhelm'd with Light, Love, and Comfort, long ſince the Work of God has ceaſed to be ſo remarkably carried on in a general Way: and ſome have had much greater Experiences of this nature than they had before. And there is ſtill a great deal of religious Converſation continued in the Town, amongſt young and old; a religious Diſpoſition appears to be ſtill maintain'd amongſt our People, by their upholding frequent private religious Meetings, and all Sorts are generally worſhipping God at ſuch Meetings, on *Sabbath* Nights, and in the Evening after our publick Lecture. Many Children in the Town do ſtill keep up ſuch Meetings among themſelves. I know of no one young Perſon in the Town that has return-

N. B.

ed

ed to former ways of Looſeneſs and Extravagancy in any reſpect; but we ſtill remain a reformed People, and God has evidently made us a new People.

I can't ſay there has been no Inſtance of any one Perſon that has carried himſelf ſo, that others ſhould juſtly be ſtumbled concerning his Profeſſion: nor am I ſo vain as to imagine that we han't been miſtaken concerning any that we have entertain'd a good Opinion of, or that there are none that paſs amongſt us for Sheep, that are indeed Wolves in Sheep's Cloathing; who probably may ſome time or other diſcover themſelves by their Fruits. We are not ſo *pure*, but that we have great Cauſe to be humbled and aſham'd, that we are ſo *impure*; nor ſo religious but that thoſe that watch for our Halting, may ſee things in us, whence they may take occaſion to reproach us and Religion: but in the main, there has been a great and marvellous Work of Converſion and Sanctification among the People here; and they have paid all due Reſpects to thoſe who have been bleſt of God to be the Inſtruments of it. Both old and young have ſhewn a Forwardneſs to hearken not only to my Counſels, but even to my Reproofs from the Pulpit.

A great part of the Country have not received the moſt favourable Thoughts of this Affair; and to this day many retain a Jealouſy concerning it, and Prejudice againſt it;

it: I have Reaſon to think that the meanneſs and weakneſs of the Inſtrument, that has been made uſe of in this Town, has prejudiced many againſt it; it don't appear to me ſtrange that it ſhould be ſo: But yet the Circumſtance of this great Work of God, is analagous to other Circumſtances of it; God has ſo ordered the manner of the Work in many Reſpects, as very ſignally and remarkably to ſhew it to be his own peculiar and immediate Work, and to ſecure the Glory of it wholly to his own Almighty Power, and Sovereign Grace. And whatever the *Circumſtances* and Means have been, and tho' we are ſo unworthy, yet *ſo* hath it pleaſed God to work! And we are evidently a People bleſſed of the Lord! And here, *in this Corner of the World*, God dwells, and manifeſts his Glory.

Concluſion of the Letter.

Thus, *Reverend Sir*, I have given a *large* and *particular* Account of this remarkable Affair; and yet, conſidering how manifold God's Works have been amongſt us, that are worthy to be written, 'tis but a very *brief* one. I ſhould have ſent it much ſooner, had I not been greatly hindred by Illneſs in my Family, and alſo in myſelf. It is probably much larger than you *expected*, and it may be than you *would have choſen*. I thought that the Extraordinarineſs of the thing, and the innumerable Miſrepreſentations which have gone abroad of it,

many

many of which have, doubtleſs, reached your Ears, made it neceſſary that I ſhould be particular. But I would leave it entirely with your Wiſdom to make what uſe of it you think beſt, to ſend a part of it to *England*, or all, or none, if you think it not worthy; or otherwiſe to diſpoſe of it as you may think moſt for God's Glory, and the Intereſt of Religion. If you are pleaſed to ſend any thing to the Rev. Dr. *Guyſe*, I ſhould be glad to have it ſignified to him, as my humble Deſire, that ſince he, and the *Congregation* to which he preached, have been pleaſed to take ſo much notice of us, as they have, that they would alſo think of us at the Throne of Grace, and ſeek there for us, that God would not forſake us, but enable us to bring forth Fruit anſwerable to our Profeſſion, and our Mercies, and that our *Light may ſo ſhine before Men, that others ſeeing our good Works, may glorify* our *Father which is in Heaven.*

When firſt I heard of the Notice the Rev. Dr. *Watts* and Dr. *Guyſe* took of God's Mercies to us, I took occaſion to inform our Congregation of it in a Diſcourſe from theſe Words; *A City that is ſet upon an Hill cannot be hid.* And having ſince ſeen a particular Account of the Notice the Rev. Dr. *Guyſe*, and the Congregation he preached to, took of it, in a Letter you wrote to my Honoured Uncle *Williams*, I read that part of your Letter to the Congregation, and

and laboured as much as in me lay to enforce their Duty from it. The Congregation were very ſenſibly moved and affected at both Times.

I humbly requeſt of you, *Rev. Sir*, your Prayers for *this County*, in its preſent melancholy *Circumſtances*, into which it is brought by the *Springfield* Quarrel, which, doubtleſs, above all things that have happened, has tended to put a Stop to the glorious Work here, and to prejudice this *Country* againſt it, and hinder the Propagation of it. I alſo aſk your Prayers for *this Town*, and would particularly beg an Intereſt in them for *him* who is,

Honoured Sir,

Northampton,
Nov. 6. 1736.

with humble Reſpect,

Your Obedient Son and Servant,

Jonathan Edwards.

FINIS.

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